THE

Baptist Magazine.

NOVEMBER, 1822.

AN ADDRESS

ON

BEHALF OF THE BRISTOL EDUCATION SOCIETY.

BY JOHN FOSTER.

"CERTAINLY, there is no employment more honourable, more worthy to take up a great spirit, *more requiring a generous and free nurture*, than to be the messenger and herald of heavenly truth from God to man, and by the faithful work of holy doctrine, to procreate a number of faithful men, making a kind of creation like to God's, by infusing his spirit and likeness into them, to their salvation, as God did into him: arising to what climate soever he turn him, like that Sun of Righteousness that sent him, with healing in his wings, and new light to break in upon the chill and gloomy hearts of his hearers, raising out of darksome barrenness a delicious and fragrant spring of knowledge and good works." MILTON.

Animadversions upon the Remonstrant's Defence against Smectymnuus.

ON the occasion of printing another Annual Report of the Bristol Education Society, the Committee trust they shall again be indulged in the liberty of offering a few observations designed to prolong and increase the favour which their Institution has experienced from many of the friends of religion, and to solicit towards it the liberal attention of some who may not, as yet, have been induced to give it their aid.

It is gratifying to those who have the superintendence of the concerns of this Institution, that they are not confined to plead its cause on the mere ground of the good to be effected by it in time to come. At the end of each of a long course of years, the honest statement has been repeated, that a number of intelligent and serious young men had very evidently advanced in the discipline for rendering their understanding and piety more available to the benefit of the community. And during the last year such a progress has been made in the attainment of knowledge, in the exercise of thought, and the ability to impart to others the results of thought, as to strengthen every argument which the Institution would draw from the past, to enforce its claims to a continued and more enlarged support in future.

The qualifications, the conduct, and the usefulness, of many Christian teachers, whose preparatory studies were prosecuted in this school, have much contributed, it is believed, to destroy the prejudices entertained by some worthy persons and religious societies against a literary discipline in the preparation for preaching the gospel. It is to be hoped that this prejudice is now in a great measure dissolved and vanished. Some of those in whom it was one of the consequences of a defective education, have yielded to conviction in the progress of their observation and experience; and the course of time has been gradually substituting, in our societies, a better instructed race for those persons whom nothing could convince that a religious teacher must be the more competent to his office for having been trained to a regulation and command of his thinking faculty, to an acquaintance with the best thoughts of the wisest men, and to an exactness and copiousness of language.

A very little rational consideration of the mental resources and exertions, required in a man who is to explain and inculcate the comprehensive system of the Christian doctrine and morals, in a ministration to multitudes in public, and to individuals in private, of all ages, and of every diversity of disposition, capacity, and situation, and that ministration continued through many years, might suffice to show the importance of his having a considerably extended introductory portion of time, to be devoted to the diligent improvement and exercise of all his faculties, to the acquisition of materials for his work, and of rules and methods for performing it in a worthy manner. His whole subsequent life, indeed, is to be a course of improvement; but this introductory period, well employed, will be of inestimable use, in forming his mind to the right habit for it, and inuring him to the labour.

Among Dissenters it is of peculiar importance to afford this advantage to young men preparing for the Christian ministry; because, as we do not affix this appointment on a portion of our youths as a mere professional destination, without a regard to piety and ability, it must frequently happen, that the persons in whom these indispensable requisites become apparent at the age of manhood, will be such as have not enjoyed the advantages of a regular education.

We watch with great interest every remarkable manifestation of such a character in young men of our congregations. To observe this disclosure is very gratifying on their own account. But it is not long before we begin also to think, of what value these qualifications might be, as applied to the special service of Christianity. When we consider the state of that great cause in the world, and in our own country, it is impossible not to wish that a far larger share of the talent existing in the community could be laid hold upon, and drawn forth into the operations of this consecrated field. Even in beholding the great division of mental ability which carries no marks of relation to piety, and seems as if it knew of no such thing in the world, there will often arise the wish, together with a consciousness of its being a wish in vain, that an ample share of this had been just so much energy and agency in the promotion of religion. But it is with more especial regret that we

sometimes reflect, that here and there are individuals, whose superior mental endowments, being combined with piety, seem to be marked as expressly belonging to the cause of God; but who yet are withheld by one prevention or another from being effective in that service. They might be made a very sensible addition to the Christian force, which is in hard combat with error and sin; they would be able to think and speak what might be exceedingly useful to multitudes; but that which they might do is wanting. And here permit us to name, as one of the *causes* that it is wanting, the inadequate support afforded to institutions of the nature of that for which we are pleading. With respect to this Academy in particular, we have reason to be assured that a larger supply to it of pecuniary aids, during some years past, might have had the effect of sending a considerable number of respectable preachers to stations where religious instruction is now but very precariously and defectively communicated. The local accommodations and the system of tuition, in our seminary, were ready to receive an additional number of hopeful young men, for whom admission had been sought; but the competent means for their support, during a course of studies there, have not been contributed by those of our friends whom Providence has exempted from feeling the pressure of the times so sensibly as many of their fellow Christians.

Reverting to the desirableness of bringing into full activity as much as possible of the genuine talent existing among our religious youth, let it be considered what an extensive and various agency is continually going on in the promotion of all that is evil. *That* operation never intermits, for it is possessed of the principle of perpetual motion vainly sought in mechanics. It is incited by that innate depravity which is combined with all human existence, and is never tired of activity. That activity challenges your attention on all sides; it meets you in practices which are working a still greater than their immediate and absolute evil, by incessantly throwing out a malignant force of example; maintaining as it were a standard model and encouragement for sin, and thus emboldening other men to do the same: it meets you in language which is every hour teaching folly and iniquity to numbers beyond calculation, in youth and every stage of life. This, too, is *successful* activity, and *efficacious* instruction. Now, is it not infinitely desirable, that amidst, and in opposition to, all this, there should be a greatly augmented portion of ability and zeal sent forth into action for truth and righteousness? There are among our religious youth some spirits—we hope not a few—which a process of intellectual discipline would render of great value for the better cause, would accomplish for teaching, and proclaiming, and protesting against the prevailing impiety and wickedness. And should not the religious community regard itself as in a measure pledged to God, that these minds shall be rendered efficient, by being brought out to the best advantage, against that wide and powerful co-operation for maintaining the dominion of depravity? As individuals, men will, we are admonished, be charged as criminals for burying their talents in the earth; but we would suggest, whether the religious

community ought not to consider the best endowed minds it may contain, as talents belonging and entrusted to it in its collective capacity; and whether it can be altogether acquitted of the same guilt, if it do but little toward rendering these capable minds the most effectual agents that they might be, for religion.

Let it again be considered, what a prodigious calling forth of ability there has within our times been in all other modes of activity. It might seem as if the human mind, in this part of the world, had nearly slept out its long deep sleep, and were now in lighter morning slumbers, ready to awake at any call. In our nation especially, there has been displayed what appears, in comparison with the state of our ancestors, almost a preternatural restlessness to be in action; so that the various objects of human interest, whether serious or trifling, have excited such a measure of faculty and ardour in the pursuit of them, as to raise our wonder at the capabilities of man. A surprising number of able spirits have been impelled into every department of literature, of science, of arts, of curious research, of enterprise for remote discovery, of schemes for the change of public institutions, and of the dreadful business of war. Now, while we behold this vast amount and superfluity of talents directed to every other purpose, can we be content without an effort to bring forward the best of the remaining abilities, to prosecute an incomparably nobler object? Are we willing that *this* should obtain but a much slenderer proportion in the distributive allotment of cultivation, intellect, and genius?

It is true that the cause of religion has not remained stationary as it respects the number of intelligent and faithful promoters, while different and opposite interests have been receiving so ample an accession. The new spirit which has arisen among men to propel them in such masses, in all directions of interest, fancy, or ambition, with an incitement to go further than men had ever gone before, has, under the divine destination, sent us a large reinforcement for the work of God and human renovation. But we feel that we want a still much larger proportion of the minds impressed with the new impulse to exertion, when we look upon the condition of the people of our towns and villages throughout large tracts of the country. No one who has surveyed any considerable circuit, with a reference to religion and morals, has the smallest difficulty in naming one spot, and another, in a too long succession, where the genuine religion of Christ is but just beginning to make itself heard, and some places where it has not begun. In many of these situations, the people are wondering what wild absurdity, or designing quackery of religion, it can be, that is working its way into their neighbourhoods. They can hardly believe that men in their right senses, unless with some dishonest purpose, can employ themselves in the propagation of such folly. They had always imagined that religion enough, and of the right old standard quality, was to be had in the place before, by any that wanted it. Ludicrous stories, without number, are made and circulated in the neighbourhood, respecting the strange novelty, and the expressions, gestures, and personal adventures, of the men who come

to publish it. Nevertheless, when it comes quite close to them, they are tempted to hear it, notwithstanding their prejudices and scorn; so that experience is continually proving that, with here and there an excepted place, there are sure to be hearers where there are zealous preachers. Some salutary coercion of a superior power compels them, in a manner which themselves cannot account for, to go again and again within reach of the voice of the fanatic. Is it not then most desirable and important, that there should be a great addition to the number of such voices, for the sake of such hearers?

In many places where these efforts have been made for several years, with hopeful signs of success, it is in but a very scanty measure that the ministers stationed at the distance of many miles from such districts or villages are able to extend their labours thither. The deficiency is but imperfectly supplied, either in kind or frequency of service, by less competently qualified teachers belonging to our religious societies. Here it will not be imputed to us that we can mean any disparagement to the efforts of those worthy and useful labourers. On the contrary, we estimate them highly, rejoice exceedingly in their increasing number and activity, and wish that many more may speedily be excited to do like them,—provided always, that, while they proceed in teaching others, they be assiduous in the use of all attainable means for their own progressive improvement.

But, at the same time, it is plain to common sense, that it must be of vast importance to the honour and success of religion, that as many as possible of its public teachers should be men of great mental cultivation,—exercised in regular and even severe labours of thinking,—possessing a free and yet accurate command of words, on the right choice and disposition of which it depends whether their thinking shall be worth any thing to other men,—furnished with a considerable store of various knowledge,—and qualified to appear to advantage in society. The necessity that many of our preachers should stand thus high, is becoming the more apparent and urgent from the very circumstance on which we have been remarking; namely, the constantly increasing number of such preachers as have enjoyed but a very limited degree of the privilege of education, either in early or more advanced youth. While the number of these is so fast augmenting, it must be the wish of every considerate person among our friends, that our ministers of the most cultivated order should still be of a number to preserve some *proportion* to them, both for the sake of maintaining the respectability, in the view of the community, of a vocation with which religion is so much implicated, and that there may be in every place, men whose evident superiority may exert an influence, of example, advice, and moral control, over those of subordinate qualifications. A minister respected for his clearer intelligence, and more extensive attainments, may be a centre of combination and influence to a little band of these auxiliaries, and dispose their operations in such a manner as to render them doubly useful. But, if we would send out well-accomplished ministers in numbers sufficient to maintain the *proportion* here de-

sired, there should, assuredly, be no apartments left vacant from year to year in our academy.

We hardly need advert to the obvious consideration of the demands made upon our institution for preachers to occupy the places of the elder ones successively removed by death, except to observe, that there is not one of those venerable servants of Christ, who would not, in laying down his work, desire that his successor might excel him in every qualification for the service; and devoutly pray, if the thought were suggested to him, for all prosperity to the institutions for preparing young men to carry forward the good work which he and other faithful labourers are resigning. Especially that institution under the benefit of which they had attained their own preparatory improvements, has often been seen to be an object of affectionate interest with them to the last. And if their people profess to feel any sympathy with that sentiment, and to have received important spiritual advantage from a minister who had been there himself instructed how to instruct *them*, they will surely be willing to make an effort, not only to prolong, but to enlarge, the usefulness of such an institution.

When speaking of the demands for successors to departed ministers, we may notice a striking difference between the present and past times. Half a century since, it was chiefly in reference to the number of ministers expected to be withdrawn by death, that our religious societies measured the extent of means necessary for the education of young preachers. If a due provision was made for the supply of the old stations as they should become vacant, it was no very pressing consideration that possibly, as rather a rare event, a new place of worship might now and then be raised in another situation. Happily, now the case is quite altered; insomuch that the probable number of preachers that may die, is become the minor part of the calculation of the number of new ones that may be required. Our ministers now, instead of wearing out their life in a course of solitary labours, to be transferred at death to their successors, see younger ones rising up on every side, to co-operate with them. Stations for constant public service are multiplied, and continuing to multiply, on tracts where formerly one edifice, become grey with time, was the sole receptacle of the true worshippers, during a period as long as the average of human life. And besides these regular services, there is an extensive variety, as we were before observing, of occasional and experimental ones. Many barbarous and almost pagan districts are disturbed, by zealous spirits who are reconnoitering, approaching, and invading them.

We may justly rejoice in the advantage we possess, as Dissenters, in being at liberty to vary and accommodate our modes of operation. We are bound up by no ecclesiastical formalities and prescriptions. When we seek to make an impression on some portion of an ignorant, thoughtless, and wicked population, we can extend our preaching, either directly, or in well-contrived advances, to their own territories, instead of remaining fixed immoveably, (like men shut up in a garrison, while they should be skirmishing over the wide field,) in stations where none might ever give themselves the trouble to

come in our way, to receive a stroke on their consciences. And our efforts have not been at all the less beneficial, for the degradation of preaching in a humble school-room, in the farmer's barn, or shed, or kitchen, in an unoccupied workshop, or on the deck of some old hulk,—unhallowed places! but in which has been developed, in very many instances, the germ of a zeal which has resulted, within a few years after, in a commodious and well-frequented meeting-house.

Let not, however, the views here presented be dwelt upon in the spirit of self-congratulating vanity: they are intended for the purpose of admonition and solicitation. It will surely appear desirable that our public preaching, with all its accompanying secondary expedients of religious instruction, should be vigorously continued and still further extended, both in its ordinary exercise, and in its more irregular and excursive operations. But what if ignorance, mental imbecility, or the rashness of undisciplined zeal, should become conspicuous in the prosecution of this great service? Let any sensible friend of religion recollect in what manner he has been affected by examples which he may have witnessed of this kind; what influence he thought such exhibitions likely to have on the several classes of hearers; what remarks of some of them he gladly escaped from listening to. And then let him say if it be possible, consistently with a sincere concern for the Christian cause, to be indifferent whether the greatest attainable measure of understanding, judicious thinking, appropriate language, and illustrative knowledge, shall pervade an active system which aims at making men wiser and better. He certainly will not say, in answer to this, that the efficacy of the ministration depends on that Spirit whose power is not limited by the quality of the means. We all know *that*, right well. But it is just as clear a truth, that the professed friends of the gospel will never be admitted, by its Author, to have proved their sincere care for its honour and progress, by a carelessness respecting the fitness of the means and instruments, while the great and lasting mischief done to it by ill-adapted instruments has been a plain matter of fact before their eyes. Piety, and a more than ordinary measure of natural capacity, we deem to be of the essence of the fitness for the service; and when these are found in youth, we know of no better course for the attainment of the requisites to be added, than that which is pursued in such institutions as the one for which we are now petitioning a larger supply of aid from the friends and societies within our religious connexion.

THE WARRANTABLE GROUNDS FOR UNDERSTANDING SCRIPTURE FIGURATIVELY.*

"If the trumpet give an uncertain sound, who shall prepare himself to the battle?" and if we interpret the scriptures according to our preconceived opinions, or the excursive flights of fancy, we

* When it is ascertained where it is proper to depart from the literal meaning of any part of the Sacred Oracles, another subject will require attention; namely, the *Range* and *Limits* of such a departure. This subject, however, may be more advantageously considered in a future paper.

cast ourselves upon an ocean without bottom or shore. Truth is *one*, but error is *manifold*; and these two general causes of false views of truth, may produce results as numerous and as diversified as the stars of the sky: and either cause may prove fatal. For they who "wrest" the scriptures may "wrest" them "to their own destruction." 2 Pet. iii. 16. Nor should it be forgotten, that the most momentous truths are sometimes HID from the wise and prudent, whilst they are REVEALED unto BABES. Matt. xi. 25.

With respect to *preconceived opinions*, it may be observed, that unless a man be a partaker of the "Divine nature," (2 Pet. i. 4.) he does not see things in the same light as God sees them: and hence the unregenerate man attaches a great improbability to many important statements in Holy Writ. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him." 1 Cor. ii. 14. It is no wonder then that some of the plainest passages should be misconceived, and made to assume a meaning essentially different from their literal or obvious import. Nay, the misconception may be so great as to make the scriptures appear to sanction the very thing they condemn, and condemn the very thing they sanction. Thus the apostle Paul once so interpreted the scriptures of the Old Testament as to think he had the fullest sanction from them to expect eternal life by the works of the law, a doctrine which he afterwards refuted by quotations from the very same scriptures.—It is of the utmost importance, therefore, for us not to lean to our own understanding, (Prov. iii. 5.) but to regard the following promise: "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him!" Luke xi. 13.

That the *excursive flights of fancy* may also do incalculable mischief, may be easily conceived when we consider that a passage of scripture improperly allegorized involves two serious consequences. First, a portion of truth is taken away from the sacred volume; and then, a human addition is made to it: and if an ungovernable fancy is thus made to affect any class of peculiarities in the sacred oracles, the grapes of Eshcol may be converted into malignant poison.

These fallacious modes of interpretation, however, had no influence on those illustrations of the Old Testament which have been so faithfully handed down to us from the sacred writers of the New Testament. These holy men have furnished us with light without any mixture of darkness; for the same Divine Spirit who had been the source of truth, was to them the unfolder also of that truth. So that when the apostles produced proof to justify the explanation they gave to the sacred oracles, that proof was well founded. These inspired men did not, indeed, employ the rhetorical flourishes of some refined orators of that age; for having only truth and a good cause to defend, they needed nothing beyond the language and logic of plain common sense. Notwithstanding the cavils of scoffers, therefore, they established truths which have diffused numberless blessings on individuals, families, and nations.

In our days, however, as is well known, men are not instantaneously furnished with languages, nor are they endowed

with miraculous gifts. But the present generation has ample opportunities of attaining, in a natural way, that knowledge which could not have been derived, by the same means, or from the same sources, in the days of the apostles. We, therefore, as well as they, are accountable for peculiar advantages. Nevertheless, the servants of Him who is "Lord of all" are not required to trade with talents never delivered to them, but with those actually entrusted to their care: and among other peculiar advantages which we possess, we have the twenty-seven books of the New Testament, to which the apostles themselves could not have recourse when they commenced their extensive and useful labours. This deficiency, however, with respect to them, was amply compensated by the gift of inspiration; and as we are *not* thus prepared to make *additions* to divine truth, our deficiency is provided for in that portion of holy writ which is the result of *their* being inspired. If, therefore, we avail ourselves of this result in our researches for General Principles of Interpretation, we are illustrating the Inspired Volume, by Inspiration itself. But with regard to *inferior* lights, though we may be indebted to them in explaining the words and allusions of sacred writ, we should beware of seeking too much from such helps. We must not expect to derive the bright radiance of the sun from the glimmering of a taper. Our procedure should be to entreat God to give us his Spirit, that we may have a right disposition of mind for the successful investigation of truth; and, with regard to the statements of men concerning the Bible, or the General Principles they furnish for its interpretation, we should have recourse "to the law and to the testimony: if they speak not according to this word, it is because their is no light in them." Isa. viii. 20.

To proceed, then, to the WARRANTABLE GROUNDS for a departure from the literal meaning of any part of the sacred oracles, they may, it is conceived, be restricted to one simple circumstance; namely, *when we are furnished with a check to a literal interpretation.*

No. 1.—In some instances there is an *avowed* acknowledgment that the language adopted is not to be understood literally; and this is one check to a literal meaning, and a scriptural warrant for the language being considered as figurative. Thus the language addressed by Jehovah to Ezekiel was an avowal that what the prophet was about to hear was a *parabolical* description. "Son of man," said Jehovah, "put forth a RIDDLE, and speak a PARABLE unto the house of Israel." Ezek. xvii. 2.

No. 2.—The second check to a literal meaning is furnished when there is a *tacit* acknowledgment of the figurative style; and this is always made when some literal term or description is produced as an interpretation, though the precise meaning of such interpretation may require the aid of Providence to place the sentiment in that conspicuous point of view that may render it plain. Thus in Dan. vii. 17. we read that the prophet was informed the four beasts he saw were four kings, or, as we should say, four dynasties, or the governing powers of four great empires of the world. By this explanation an effectual check was put to a literal interpretation of the four beasts;

though the detail of facts was to be gradually developed to the world, and eventually comprised in the annals of history.

No. 3.—The third check presents itself when the literal meaning is inconsistent with well-known facts. Thus we read in Judges ix. 14, "Then said all the trees unto the bramble, Come thou and reign over us." Now no man, it is presumed, ever supposed that this passage meant that the trees actually had the gift of speech, and addressed the bramble. But why did not persons thus understand the passage literally? It was because they were checked by an idea of the impossibility of applying a literal interpretation. But no one would have thought of departing from the literal meaning, if instead of the word trees, Jotham had said the men of Shechem and the family of Millo, and if, instead of the word bramble, he had said Abimelech. In fact, the sixth verse may serve as the fair interpretation of the fourteenth.—But we are as effectually restrained from *abandoning* the literal meaning of the sixth verse, as we are from *adopting* the literal import of the fourteenth.

The preceding observations are corroborated by the practice of the apostles. For if a passage from the Old Testament did not apply in its literal sense, they deduced an argument from that very circumstance to prove that a figurative sense was intended by the Holy Ghost. Thus Peter says, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. THEREFORE being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne: he seeing this before spake of the resurrection of Christ, that *his* soul was not left in Hades, neither *his* flesh did see corruption. FOR David hath not triumphantly ascended* to the heavenly world: but he saith himself, Jehovah said unto my *Lord*, sit *thou* on my right hand, until I make thy foes thy footstool." Acts ii. 29—31, and 34, 35.

The apostle Paul also adopts the same reasoning on the same subject. He first introduced the passage, "Thou shalt not suffer thine Holy One to see corruption:" and then he proceeds to say, "FOR David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and DID see corruption; but he whom God raised again, DID NOT see corruption." Acts xiii. 35—37.

In a similar manner the apostle Paul proved that the rest spoken of in the 95th Psalm was not the land of Canaan, but that rest which still remains for the people of God. "If," said he, "Joshua had given them rest, then would he not afterward have spoken of another day. There remaineth THEREFORE a rest to the people of God." Heb. iv. 8, 9.

* The apostle Peter meant, that David had not ascended as Lord of all, and under the circumstances specified in the sixteenth Psalm, as his body, by mouldering in the grave, *had* seen corruption; and as his spirit, however happy, had nevertheless been *left* in Hades, during its absence from the body. For Hades means, the separate state of ALL disembodied spirits; and consequently includes both the *unhappy* and the *blissful* abodes of souls departed. So that David might evidently be in heaven, though he might not have ascended thither with his body emancipated from the grave.

The application of these apostolic principles of interpretation is of more importance than may at first appear. The truth is, that when the apostles Peter and Paul proved that the prophecies in the sixteenth Psalm could not relate to David, because their accomplishment in him was impossible, they tacitly established the fact, that had these prophecies been fulfilled in David, their arguments would have vanished. Now, wherever the arguments of the apostles would have vanished, ours should vanish: and thus we learn that where the sayings of an inspired prophet have been actually accomplished in himself, no other interpretation is to be sought; provided, however, that such sayings do not also apply to Christ, and, at the same time, constitute a link in a series where the reference is *evidently* made to the Messiah*.

On the other hand, we are guarded by the reasoning of the apostles against putting a literal interpretation on that which was intended to be understood figuratively. When, for instance, we read in the prophecy of Joel, that the sun shall be turned into darkness and the moon into blood, we know from connecting this third general principle with astronomical facts, that the language is not to be understood literally. For, as every well-informed man knows, the moon borrows her light from the sun; and, consequently, when the sun becomes darkness, the moon cannot assume the colour of blood, but must become absolutely invisible. —Or if the reference were to a total eclipse of each luminary, we know that the sun and moon cannot assume these appearances at the same time; for the sun can never be eclipsed, but at the new moon, and the moon can only suffer an eclipse at the time of full moon. For a fulfilment, therefore, of Joel's prophecy, we are not to direct our eyes to the expanse of heaven, but to the sublunary concerns of the present changing world; and, consequently, we are not surprised to learn that the events are to happen "BEFORE that great and notable day of the Lord come." Joel ii. 31.—Acts ii. 20.

No. 4.—The fourth check to a literal interpretation is afforded, when the literal import of any prophecy is at variance with those future events which are so plainly revealed as to be distinctly known before they take place. It is not true that every future event is involved in obscurity. For instance, when the apostle Paul says, "the dead shall be raised incorruptible, and we shall be changed," he exhibits a deeply interesting truth in the light of noonday. So again, in the eighth of Hebrews, a prophecy is quoted, in which God promises to make a new covenant with Israel and Judah, and this is the inference which is deduced from the prophecy: "In that he saith, a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Heb. viii. 13.—No one, therefore, would expect to see the feast of tabernacles restored; and much less would it be expected that the Jewish Religion should be extended to a degree never before witnessed; namely to all nations. And yet the following remarkable words are contained in the lan-

* It will be proper to pay particular attention to this point, when the range and limits of a figurative interpretation of scripture may come under consideration.

guage of prophecy: "It shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year, to worship the king, the Lord of hosts, and *to keep the feast of tabernacles.* Zech. xiv. 16.—Knowing, therefore, from history, that such a celebration of the feast of tabernacles has never yet taken place, and knowing from the intelligible portions of prophecy that it never will take place, we are at once prevented from assigning a literal meaning.

No. 5.—The fifth check is that which is derived from the discordant imagery of prophecies relating to the very same event. If the language of corresponding prophecies were always literal, no contradiction would ever ensue; but when the language is figurative, the imagery, though coinciding in some parts, may appear to be quite at variance in others. Both Ezekiel and John speak of a vision in which they saw a city of matchless magnificence. There was, however, this striking difference between the two visions: the prophet Ezekiel was introduced to a *temple;* but John says, "I saw *no* temple therein: for the Lord God Almighty, and the Lamb, are the temple of it." See Ezek. xli. and Rev. xxi. 22.—Yet in both exhibitions the city seemed formed to last through all eternity. For in Ezekiel's vision was seen the place where Jehovah said he would "dwell in the midst of the children of Israel FOR EVER." Ezek. xliii. 7. —and in John's vision, the saints were included of whom it is said, "The Lord God giveth them light: and they shall reign FOR EVER AND EVER." Rev. xxii. 5. —In both the visions, therefore, we are presented with *eternal scenes,** concerning which John himself has said, "It doth not yet *appear* what we shall be: but we know, that when he shall appear, we shall be LIKE HIM." 1 John iii. 2.

The identity, therefore, of the things intended, and the diversity in the imagery employed, show that, in these instances, God has been pleased to use similitudes.

Upon reviewing the General Principles already advanced, it may be observed, that No. 1 and No. 2 are always obvious to every observer,—that No. 3 is a Grand Principle, which applies to all the books of scripture,—and that No. 4 and No. 5 comprise Principles that are chiefly applicable to the prophetical parts of scripture.—In prophecy, however, it will not always be practicable to apply No. 4 and No. 5; and, in such a case, we must apply No. 3; or, if that cannot be done, we must number the passage among the things that are to be known here-

* It would be deviating from the object of this paper, to enter into the *particulars* of the respective visions. It may be merely observed, that when Ezekiel wrote, the most magnificent earthly object that could be conceived of, was a majestic temple containing the visible tokens of the presence of Jehovah; but, when John wrote, a temple did not convey the same idea of pre-eminence, as it accorded with an inferior dispensation, the glory of which was lost "by reason of the glory that excelleth." And, in these visions, the Holy Ghost has accommodated the imagery to the existing state of things. Hence Ezekiel's commission being to the Israelitish tribes, the names of those tribes were applied to the twelve gates of the wall: but John and his contemporaries were engaged in a more extensive commission; and, consequently, the wall in his vision comprised not only the respective names of the Jewish tribes on its twelve gates, but was built on twelve foundations, which contained the names of the twelve apostles of the Lamb.

after. When our Lord said, "Destroy this temple, and in three days I will raise it up," it is probable that the prophecy was neither understood by fallen man or fallen spirits. For with regard to man, it seems to have created nothing but misunderstanding; and if fallen angels had understood what the raising up of this temple meant, they would hardly have been so bent on its destruction. There was, therefore, exquisite wisdom in that plan of Divine Providence which involved some of the ancient prophecies in impenetrable darkness, till the purpose of God was fully disclosed in their accomplishment.

When Jesus, however, was risen from the dead, the whole of his previous life had become a series of past events;—but no literal temple had been in ruins during three days only, nor had such a temple ever been rebuilt by Jesus after the expiration of that given period. By No. 3, therefore, it is evident that the language was figurative. In short, by the word temple our Lord meant what the apostle Peter calls a "tabernacle," 2 Pet. i. 13, 14.—and what Paul calls "our earthly house of this tabernacle," 2 Cor. v. 1.—for John informs us that Jesus "spake of the temple of his body." Moreover, the same sacred writer lived to see the happy effects of the prophecy, after it had been developed by providence. Hence he says, "When, therefore, he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said." John ii. 22.

We see then that prophecy does not, in some cases, attain its full design till the events have actually taken place. No mortal tongue, however, can sufficiently declare that exuberant goodness which has given us so much which the "*wayfaring man*" may understand. In giving us the Bible, the Divine Benefactor has placed us in a garden abounding with flowers whose balmy fragrance delights the soul, and with goodly trees whose fruits conduce to a blissful immortality. But it is not surprising that He who cares for generations yet unborn, should require us to admit into this spacious garden some trees of younger growth, which are to attain perfection, and bear their choicest fruits, in the days of posterity.

J. F.

Bromley, Middlesex.

To the Rev. James Bass, Pastor of the Church of the Independent Denomination, at Halstead, Essex.

DEAR SIR,

I have carefully perused your pamphlet on the subject of Baptism. Though I have not the pleasure of knowing you, I have no doubt, from your production, that you are a gentleman of much candour, piety, and conscientiousness.

I am pleased, Sir, to find, that you seem to have found out that by the *seed of Abraham* are meant, not all the children of believers, but all those who actually believe on Christ, p. 67, 68. This is evidently the doctrine of the apostle, Gal. iii. 29. So far you agree with the Baptists. You say, p. 78, that the children of believers are no more holy "than those of Jews or infidels." You also say, "As a minister I should be guilty of deceiving my fellow-

men and of offending God, were I found practising infant baptism on such a principle as this; for should I not afford a ground to those who need to be alarmed, and who have not Abraham's faith, to restipulate with their Maker, for entertaining a vain confidence in Abraham's covenant; and thus defeat, in regard to such persons, the object of the Christian ministry?" p. 78. Surely, a very large proportion of your brethren practise infant sprinkling on this very ground, by which you justly say, you should deceive souls, and offend God.

You farther say, p. 79, "Some Pædobaptists have lately shifted their ground, and call baptism a dedication." Indeed, Sir, this appears often to be the case. You would baptize "infants and adults, saints and sinners," p. 81. And in many places you say, you would baptize any person, without asking him any question. If an infidel were to apply, you would baptize him, would you? Yes, you say, because baptism is a means of grace. But is not the Lord's-supper a means of grace? Ought you not then, on the same principle, to admit all who apply, making no inquiries? And is not the national church justified in its indiscriminate administration of this sacrament? Yea, even to persons, however immoral, as a qualification for office? And even the Catholic priest may be vindicated, who admitted Rousseau, one of the craftiest and vilest enemies of the Saviour, to the table of the Lord.

In page 81, you affirm, that the name Christian belongs to no man till he openly avows allegiance to Christ by a voluntary and full subjection within his visible kingdom. You say justly, that the delusive idea, that we were baptized into the Christian church, and that we are still of it, (p. 82,) is a benumbing notion, which is a refuge of lies to millions; that it lulls them into a false peace, and makes them dream that they are Christians. Here indeed you are correct, but with surprising inconsistency. You still plead for the sprinkling of infants. You would perpetuate this very practice, which you know fatally deceives immortal souls.*

Because John the Baptist said, "I baptize you with water *unto* repentance," Matt. iii. 11, you imagine, that he did not regard penitence as a pre-requisite to baptism. Here I think you mistake. For we read that they "were baptized of John in Jordan, confessing their sins." They were then penitent. They were not baptized that they *might be penitent*, as you seem to understand it. The terms εἰς μετάνοιαν, evidently mean, *on account of your* repentance,—that is, because you profess to be penitent. The preposition εἰς is thus used in 1 Cor. xvi. 1, εἰς τους ἁγίους, on *account of the* saints. It is also thus used in 2 Thess. i. 11, and in Rom. xvi. 6. "Repent, and be baptized," said Peter, Acts ii. 38. Peter evidently thought that repentance should precede baptism.

* The following is the extraordinary and unjustifiable language of Dr. Williams; "Am I a baptized person? Does not Jehovah say to me, as well as to Abraham, I am thy shield, and thy exceeding great reward? May I not, without presumption, appropriate the words of Amasai to David, Peace, peace be unto thee; and peace be to thine helpers, for thy God helpeth thee?" Antip. Ex. vol. ii. p. 274—276. To be baptized, and to be regenerated and reconciled to God, are then the same thing. Is this the doctrine of the Bible?

You seem to be of the opinion of Dr. Williams, that baptism gives a right to the individual to repent, and believe. You have, I think, Sir, no authority for this sentiment. The inhabitants of Otaheite then had no right to repent or believe the gospel, on this principle.

You intimate, in p. 17, that what "is not commanded in the commission, in Matt. xxviii. 19, 20, is virtually forbidden." Surely, Sir, it must be by considerable ingenuity and circumlocution, that any command to sprinkle infants is found there. I can find the penitence and faith of infants as easily as you can find any intimation that it is proper to baptize them. Nothing is forbidden that the fancies of men may invent, if infant sprinkling is indeed in the commission.

You profess, p. 20, 21, that you see no scripture authority for asking any question of a candidate for baptism relative to his piety. If there be any meaning in scripture, surely there is an example in Acts viii. 37, "If thou believest with all thine heart, thou mayest," is equivalent to the language, Dost thou believe on the Son of God with all thine heart? if so, thou mayest be baptized; but not otherwise. So, I think, a plain converted Hindoo would readily interpret it.

You say, p. 30, 31, that there is *no other reason* for administering baptism in the name of the Father, Son, and Holy Ghost, but that "it was so instituted by Christ, and practised by the apostles." Now, Sir, what other reason would you have?

In reference to the admission of candidates for baptism, you say, p. 35, you "never met with a pious minister, who would not own the great embarrassments he found in this supposed part of his duty." I never met with any Baptist minister, who ever had any embarrassment on this account, where there were credible professions of "repentance towards God, and faith in our Lord Jesus Christ."

In page 52 you say, that the plan of baptizing all persons, infants and adults, converted and unconverted, was divine.* "As soon as the sound, *Be baptized*, reached Peter's hearers, as well as Repent for the remission of sins, they gladly received the word, and were baptized to the end suggested." Yes, "they gladly received the word," which was, "Repent, and believe the gospel," and then were baptized: not that they *might repent and believe*. Every sinner, whether baptized or not, has a right to repent and believe the gospel, Mark xvi. 15, 16. With your views, Sir, we should go, not according to our Lord's command, and preach the gospel first to every creature;—but we ought first to preach baptism, and then the gospel. Surely, Sir, you cannot be right. What possible good could possibly result from baptizing all the unconverted people in a congregation? They were sprinkled in their infancy: if this has not done them any good, we may even despair of baptism being a means of repentance and conversion, since, according to your own views, baptism has been already tried.

You affirm strangely, p. 54, that the terms *baptize* and *believe* "are no where found together in the sacred pages." Do, my dear Sir, examine the following pas-

* Ministers, you say, may not even *teach men any thing* till after they have been baptized!! p. 63.

sages, Mark xvi. 16. Acts viii. 12. Acts viii. 36, 37. Eph. iv. 5. Acts viii. 13. Acts xviii. 8.

You remark, that the mode of administration of baptism was such, that it might be done in private houses, p. 57. Doubtless it often or generally might. No article of luxury is more common in the East than a bath. This will not support sprinkling.

"The essentiality of immersion you regard to have been an early error," p. 57. Yes, very early; for if an error, it is the error of the writers of the New Testament; for, without controversy they went to rivers and places where there was *much water* to administer the ordinance. Do modern Pædobaptists EVER go to a river? No. Why? Their practice is not that of the primitive church,—must, I apprehend, be the reply.

You say, p. 60, that "religion is a personal thing;" if so, infant sprinkling is no part of it. No one can pretend that there is any thing personal here. And again, p. 63, you justly say, that "the subjects of the kingdom of Christ must be all *voluntary* subjects." I think so too;—but how can it be proved that infants are such characters?

Excuse my freedom, my dear Sir, but I must say, that I do think you, even after your many years researches into this plain subject, to be still very far from the truth. And how is it that there are so many opposite views among our Pædobaptist brethren, —but only one,—I say, only one view of it through our whole denomination? I cannot but think, that it must arise from this circumstance, that the Baptists have a common standard in the scriptures by which their sentiments and conduct are regulated; but our friends who differ from us have no such advantage? Multitudes of them, yea, even Mr. Peter Edwards, have acknowledged, that they have neither precept nor example in the scriptures for infant sprinkling. And hence some maintain it on one ground, and some on another. As Dr. Owen remarks on another subject, "They know not what to fix upon, nor wherewith to relieve themselves. Although they all aim at *the same end*, yet what one embraceth, another condemns. For error is no where stable or certain, but fluctuates, like the isle of Delos, beyond the skill of men or devils, to give it a fixation." Earnestly, my dear Sir, praying, that every blessing may be bestowed on you, and especially, that we may both be led into all truth, I am,

Your friend and servant in the gospel,

B. H. DRAPER.

Southampton.

Incomes for the last Year of some of the principal Religious Institutions.

	£	s.	d.
Bible Society.....	103,802	17	1
Christian Knowledge.	50,822	3	0
Church Missionary ...	32,975	9	7
London Missionary ...	29,437	0	0
Wesleyan	26,883	0	1
Baptist Foreign Missions	11,600	0	0
Jews	11,220	2	11
Religious Tract	9,261	3	9
Moravian	7,192	18	5
Hibernian.....	5,372	5	6
Prayer Book and Homily	2,056	15	8
Naval, &c. Bible.....	2,040	4	2
Baptist Irish Society.	2,000	0	0
Sunday School Union.	1,762	4	5
African	1,124	2	0
Baptist Home Mission	930	0	0

Juvenile Department.

PHILOSOPHICAL REFLECTIONS.

No. XXVIII.

MERCURY.

"Deep in the bowels of Peruvian mines,
To freedom's charms and Nature's beauties lost,
(Untaught the wonders of the ore to scan,)
The wretched captive toils; unblest by hope
Again of seeing e'en the light of day:
Poor, though surrounded by mercurial wealth:
Dying, while toiling for the means of health:
Himself, friendless, unknowing and unknown;
For others' bliss he wastes his life away."

AMONG the various metallic riches embowelled in the earth, it would be almost unpardonable to overlook this important metal, which has for so many ages engaged the attention and labours of mankind. It is found in different states, in each quarter of the globe, and in various countries, particularly in Spain, the East Indies, and Peru. Concerning the mines in the last-mentioned country Mr. Park has this memorable note, and to them our poetic lines also evidently allude. "The quicksilver mine of Guanca Velica, in Peru, is 170 fathoms in circumference, and 480" (i. e. 960 yards,) "deep. In this profound abyss are seen streets, squares, and a chapel where religious mysteries on all festivals are celebrated. Thousands of flambeaux are continually burning to enlighten it. The mine generally affects with convulsions those who work in it. Notwithstanding this, the unfortunate victims of an insatiable avarice are crowded all together, and plunged naked into these abysses. Tyranny has invented this refinement in cruelty, to render it impossible for any thing to escape its restless vigilance." The love of wealth is obviously the cause of this wickedness; that love which is emphatically styled "the root of all evil." This review of its operation may moderate the surprise of the inquiring youth at the pointed language of the scriptures against the disposition. "He that maketh haste to be rich, shall not be innocent." "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

This metal is of a silvery white colour, of great lustre, but becoming black as it is exposed to the atmosphere. Being always in a state of fluidity in the common temperature of the air, it was long thought that it could not exist in any other state; but it is found to freeze at the temperature of 39 degrees below the Zero of Farenheit, and it is then so solid as to become ductile and malleable. In the state of fluidity it has neither taste nor smell, and is so divisible, that by pressure it may be strained through the pores of leather, and thus cleaned from any impurities. It evaporates when heated, is soluble in most acids, and readily combines with several of the other metals so as to form amalgams.

That the Creator made nothing in vain is alike evident from his character, and our observation of his works, and it is but an exposure of the ignorance of man if the uses of things are unknown. The utility of this substance is increasingly seen. It is employed for silvering mirrors, for water-gilding, for making barometers and thermometers, and in the manufacture of that beautiful colour vermilion. In South America it is used to separate gold and silver from the gross matter attached to them in their native state, and by the chemist for various experimental purposes.

This metal admits of two oxides, the black and the red, and of nu-

merous salts, of which the acetate, sulphate, nitrate, and muriate, are best understood; besides which, there are made from it many artificial salts employed for medicinal purposes, as Keyser's pill, calomel, corrosive sublimate, cinnabar, &c. &

The mild muriate (or calomel) is in very extensive and increasing use. Great care should be taken that it is properly prepared. "If," says the excellent chemist already quoted, "it be not perfectly insipid to the taste, and indissoluble by long boiling in water, it contains a portion of corrosive sublimate, and is consequently poisonous. The patient should also, by beginning with very small quantities, ascertain how much will suffice for his case and constitution, by the neglect of which many persons have rather injured than benefited themselves. Corrosive sublimate is too powerful an agent to be used without the greatest precaution, and in the most minute quantities: nor does the well-known anecdote of Soliman preclude the need of such advice. It is not always easy to account for the eccentricities of our debased nature, and an exception never supersedes the need of a general rule. "There lived some time since an extraordinary man at Constantinople, known by the name and title of 'Soliman the eater of sublimate.' He was 106 years of age, and had seen the following succession of sultans: Achmet III. Mahomet V. Othman III. Mustapha III. Abdul-Ahmed, Selim III. and the present sovereign. This man, when young, accustomed himself, as the Turks do, to swallow opium; but having taken by degrees a large quantity without producing the desired effect, he adopted the use of sublimate, and for upwards of thirty years had taken a dram (or sixty grains) a day. He would sometimes go to the shop of a Turkish Jew, and call for a dram of sublimate, which he mixed in a glass of water, and drank immediately. The first time he did so, the apothecary was very much alarmed, lest he should be charged with poisoning a Turk; but he was struck with amazement when the same man, the next day, called for another dose. Several English gentlemen have discoursed with this extraordinary man, and heard him describe the sensation he experienced after taking this extremely active poison as the most delicious he ever enjoyed."

Man has been called the creature of habit, and perhaps our young friends have already observed the fact in the circle of their own acquaintance, or, most likely, have already become the subjects of its tyrannical influence. Of how much consequence then is it to form those which are good! To set before ourselves those examples which are worthy of imitation, to form our principles on a solid basis, and to shun at once those fashions and customs which are likely to undermine those principles, and injure our constitutions, and all those practices which revelation, reason, and conscience, disallow. There is happily one individual whose example we would strongly recommend to the notice of our young friends, whose character we would entreat them to study, and whose habits they cannot too early endeavour to adopt: we allude to the glorious Redeemer, especially his habits of prayer to God, and active benevolence to man.

N. N.

Obituary and Recent Deaths.

MRS. HANNAH BAILY.

Mrs. Baily was the ninth daughter of the late Rev. Joshua Symonds of Bedford, whose eminent piety and ministerial labours are still deservedly held in high estimation. At the early age of four years she was

deprived of her father, when her pious mother became a widow with eight surviving children; and four years afterwards this young family lost their remaining parent. The care of the family now devolved on an elder sister, with whom she continued till placed at school at Northampton. When little more than nineteen, she entered into the marriage state; an event which to herself and friends was a source of much future sorrow. Soon after this her health began to decline, and at length she was frequently confined to her bed. She had, however, the happiness of being blessed with numerous friends and relatives, who frequently visited and prayed with her; a mercy which she acknowledged with gratitude. She also derived considerable comfort from reading the scriptures, under her great distress of mind.

In 1812, she thus writes in her diary:—"My afflictions were the means of my seeking the Lord; I have reason to bless him that ever I was afflicted. Surely I may say, O happy rod, that brought me nearer to my God! I feel myself to be a vile sinner, but Jesus has power to save. I am encouraged by this gracious declaration, 'Him that cometh unto me I will in no wise cast out.'"

She often lamented (though in submissive language,) her inability constantly to attend the means of grace. During her solitary hours, her Bible (which was always placed on her bed) was her companion. Her patience and resignation to the divine will often excited the surprise of her dear friends. Notwithstanding her nights were frequently almost sleepless, and spent in extreme agony, she seldom complained, but was enabled to endure her sufferings with meekness and Christian fortitude.

On the 18th of January, 1822, she was seized with symptoms which her medical attendant was apprehensive would soon terminate her mortal existence. The violence of the disorder occasioned a delirium, from which, however, she recovered in a few days, and was again favoured with her mental powers.

January 25. On observing her sister writing, she said, "Do, my dear sister, tell my brother E—— how exceedingly happy I am. Please to inform my dear sister C—— what a glorious view I have had of the love of Christ to my soul!"

From her first seizure, but especially from the time the delirium abated, her mind seemed wholly absorbed by spiritual and heavenly subjects. She enumerated many scriptures, which afforded her strong consolation, and sang a variety of hymns, which for many years her debility had prevented her from doing.

Her sisters, who attended her, will ever recollect those happy and most affecting seasons which the dear departed was indulged with; and which often caused the tear of joy to flow from herself and her surrounding friends. She felt a strong persuasion that whenever she departed, she should be with her Saviour. She would frequently exclaim, "O how I long to begin to sing the song of Moses and the Lamb! I long to begin that sweet song on earth! As soon as I enter heaven I shall say, Salvation is of the Lord! What a glorious, free, and full salvation has Jesus wrought out for poor sinners! There lies all my dependence."

Exclaiming with peculiar emphasis, "Happy, happy, happy!" on being asked if she alluded to her own state of mind, she replied, "Yes, I am very happy. Come, Lord Jesus, come quickly!

'O glorious hour! O blest abode!
I shall be near and like my God!'"

She often sang, and repeated with peculiar delight,

"There is a land of pure delight,
Where saints immortal reign," &c.
WATTS, II. 62.

"O the delights, the heavenly joys,
The glories of the place," &c.
Do. II. 91.

frequently dwelling upon the 7th verse,

"This is the man, th' exalted man,
Whom we unseen adore;
But when our eyes behold his face,
Our hearts shall love him more."

"These words (said she) are constantly upon my mind. 'Thou shalt be with me in Paradise.'" When her physician found her singing, and entreated her to desist, it being too great an exertion in her weak state, she replied, "You ought, Sir, to rejoice that I am so happy! Pray let me go on with that sweet hymn." After having finished it, she added, "I shall soon sing of victory!" Her friends telling her that she *talked too much*, she would reply, "Do not you love the Lord? if you do, why not allow me to talk of his glorious salvation?"

She would sometimes exclaim, "O what a glorious rest is that to which I am hastening! The Redeemer is all my hope. My entire dependence centres in what he has done and suffered." Conversing on the blessed interview which she hoped soon to enjoy with the happy spirits above, she said, "There I shall see the saints whom we read of in the scriptures; there I shall see my dear parents, my brother, and my sisters; there (addressing herself to her sister) I shall see your dear Anna, and my dear nephew."

During the last week, she evidently imagined herself on the very confines of heaven: and it was her ardent desire that she might depart, and be with Jesus, which she well knew would be far better. "I am (said she) on the very borders of the new Jerusalem. I would not exchange my hope for ten thousand worlds. I ascribe it all to *grace* that I have been so remarkably supported during my long and painful affliction. There is no room for boasting; that is for ever excluded. You need not grieve, my dear sister, when I am gone; but should rather rejoice on my account."

She expressed in strong terms her gratitude for the great and unremitting attention of her physician and apothecary, as well as the obligation she was under for the numerous favours she had received from a large circle of Christian friends, in which her surviving relatives also unite.

She parted with most of her kind visiters with a degree of reluctance, taking an affectionate farewell of each; which sometimes caused the sympathetic tear to flow, though in most instances she was enabled to maintain a placid serenity of mind.

During the last few hours wherein she had the power of utterance, her mind seemed to rise superior to every thing of an earthly nature; and she exclaimed, "But ye are come unto Mount Zion, the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. What are these which are arrayed in white robes? These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors. What a mercy is it that the fear of death is now entirely removed: I hope I shall soon triumph over it."

A few hours before she sank into a death-like slumber, she prayed earnestly. Shortly after, she cried out, "Come, Death! sweet Death, come!" To a pious friend, who spoke to her of the joys of heaven, and who, having recently lost a near relative, observed, "You will soon meet him in heaven!" she replied, "He is gone to *eternal, everlasting happiness and glory.*" To another friend she said that she was a great sinner, and that her only reliance was upon the great Mediator. "To that great and glorious sacrifice (said she) I am looking; there centres all my hope. I trust to his merits alone!"

After having uttered a few more sentences to the same import, her eyes became suddenly fixed for a minute, when a relative observing the change, remarked to her that she was dying, and just entering into glory. She then gave a sweet and most expressive look, and evidently attempted to reply; but speech now failed her, and she peacefully closed her eyes to all terrestrial things, apparently falling into a gentle doze. But contrary to the expectation of her numerous sorrounding friends, she continued, though insensible to all mortal things, for four days. During that period she took no nourishment, and her appearance resembled that of a corpse. Respi-

ration remained till it became increasingly slow and gentle, and mortality was almost imperceptibly swallowed up in life. Her dissolution took place on the 20th of February, in the thirty-eighth year of her age.

The following Sabbath her remains were deposited in the Old Meeting Burying-ground, near the spot where her parents are interred. The Rev. J. Hillyard* delivered a solemn oration at the grave, and afterwards preached an impressive sermon from Mark vii. 37, (long since chosen by the deceased,) *He hath done all things well*, to a very crowded and deeply affected auditory.

MARY CLARKE.

Mary Clarke was born at Swineshead, near Boston, in 1800. She received her first serious impressions in the Swineshead Sabbath School. This instance, amongst many others, should animate the teachers of those schools, not to grow weary in their labour of love. "Sow thy seed in the morning, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that." These impressions were strengthened under the ministry of the Rev. William Bolland, the vicar of the parish, whose indefatigable attention to the welfare of the people of his charge leaves no opportunity unimproved which lies in his way.

After she left the school, she became a servant in a pious family, where the exemplary deportment of its leader had a powerful tendency to fasten on her mind the vast importance of the truths of religion: but a worm was at the root of the gourd; this was a consumption, which obliged her to return to her mother. During her indisposition she complained, "O how I grieve to feel so little love to my dear Saviour, who has manifested so much love to such an unworthy and sinful creature as I have been!" At another time, on being asked respecting the state of her mind, she answered to the following effect. "I do not feel that consolation I could desire, nor experience that confidence which my situation seems to need: but the Lord's promises are faithfulness and truth. Upon these promises I rely. I shall soon be out of my troubles, and I have no doubt that we shall have a happy meeting above." Here, taking leave of her friend, she added, "We shall perhaps never see each other more in the present world; but I have no doubt of our meeting again in the realms of bliss. These afflictions are the Lord's will; they will soon be over; they are amongst the all things which are working together for our good; we know they are brought about by his infinite wisdom, and will work for us a far more exceeding and eternal weight of glory. Farewell."

July 17, Christ being mentioned to her, she said, "He is all the support and dependence of my soul; and trusting on him, as the Rock of eternal ages, I feel no fear of disappointment; I shall never sink, leaning on such an all-sufficient support." She died July 26, 1822, in the twenty-second year of her age. Her remains were committed to the dust on the 29th; leaving behind a pleasing hope of a happy resurrection to eternal life.

AGRICOLA.

Algarkirk, July 31, 1822.

REV. WILLIAM HARTLEY.

Died, August 5, at Stockton, Durham, aged eighty-two, the Rev. W. Hartley, pastor of the Baptist church at that place. He has been an humble, assiduous, and faithful minister of Christ fifty-three years, the last thirteen of which have been spent at Stockton, where his memory will long be regarded with veneration by Christians of all denominations. A Memoir of this excellent man will appear in our next Number.

* Mr. Hillyard was her honoured father's *immediate* successor.

Review.

I. *Infant Sprinkling no Baptism: in answer to the Rev. Peter Edwards of Wem. By a Baptist.* 9d.

II. *The Baptists' System its own Condemnation: wherein is shown the delusive Cast of the Baptist Scheme. By Peter Edwards.* 1s.

It is observable that in the controversy respecting Christian Baptism, the Baptists are generally found acting on the defensive. From the pamphlets before us, we learn that this has been the case in the present instance. Mr. Edwards addressed a note to Mr. M. a Baptist minister, intimating his readiness to engage in the controversy, which Mr. M. it seems, declined. Mr. Edwards then published a first, and a *second* paper, and it was not till about six months after, that the Reply, "Infant Sprinkling no Baptism," made its appearance. In this piece Mr. Edwards is temperately chastised; his weakness is made manifest, his sophistry detected, and his arrogance exposed. He is reminded of the arguments which he has not met, and referred to the writings of Gale, and Gill, and Booth, and Dore, and to the unshaken, unvarying tenor of the divine word in favour of believers' baptism. It is proved, that according to the New Testament there is no baptism where there is no immersion, and that there is no divine precept, nor apostolic precedent, for the sprinkling of infants. In a brief but comprehensive way, the first of these pamphlets notices the variety of grounds on which the Pædobaptists rest their arguments for infant sprinkling. It is shown that they differ greatly among themselves on the question whose children are to receive this rite, and on what ground, and for what end, or purpose; and in what way, whether by sprinkling, or pouring, or dipping, or whether this be not a mere matter of indifference; and also, that by one or another of them, almost every text of scripture urged for their practice has been given up, and the validity of every argument advanced by the Baptists against them conceded.

"If then," says the Author, "our opponents will hear the Bible; if they will regard the practice of John the Baptist, and of the apostles of Christ, who received and executed the commission of our Lord to baptize; if they will attend to the meaning of the word *baptize*—to the places where baptism was administered—to the circumstances attending it—and to the things signified by it;—and if they will pay any deference to the concessions of learned and critical writers of their own persuasion—to the Rubrick of the Church of England—and to the practice of the Greek Church;—the controversy respecting [infant] sprinkling ought to be terminated for ever." p. 19, 20.

This Answer, of which we have given a brief outline, has produced a Rejoinder from Mr. Edwards, (the second of these pamphlets,) wherein he resumes his old ground, as if his arguments had not been replied to. This piece chiefly consists of self-adulation and bold assertion. Mr. Edwards represents his opponent as every thing but wise and good; as destitute of logic;—dull, positive, and puffed up; as "an unfortunate wight"—and "the many things he has said as *silly*, and *idle*, and *weak*, and out of the way;" "as *sneering* because he is a Baptist, and deriving that *sneering turn* from his system, it being the genuine fruit of anabaptism." This is a specimen of the manner in which Mr. Edwards treats his opponent, and the denomination at large.

Mr. Edwards also shuns many of the remarks made by his opponent; and his quotations in general are cut and mangled to serve his pur-

pose. He has taken no notice of the arguments in Mr. Dore's publication; he has not accounted for the difference among themselves as Pædobaptists; he has allowed adult baptism to be right; and he gives up the cause of sprinkling as an innovation, saying, "Let them defend it, that use it," and declaring that "the true mode of baptism is pouring." — He affirms that "the Baptists, without one precedent or example, baptize all in adult age without exception." p. 21. Surely he does not mean to say, that they baptize every adult person without discrimination of character. Besides, he ought to know that the Baptists do not pay regard to age, but to a credible profession of faith and repentance, in the administration of baptism.

The prominent feature in this performance, as indeed in others written by this advocate for Pædobaptism, is what he deems the inconsistency of admitting females to the Lord's table, and refusing to administer what he calls baptism to infants. It is enough to reply to this, that no person who reads the New Testament ever did doubt, or possibly can doubt, that the Lord's Supper belongs as much to believing women as to believing men. But who will say, that no one ever doubted that baptism belongs to infants? Besides, is it not as incumbent upon Mr. Edwards as upon the Baptist, while he defends the practice, to prove the right of female Christians to the communion of the Lord's Supper? But he will admit that there is no precept or precedent to warrant him in infant-pouring, that he may have the singular honour of acting professedly in both ordinances, without the authority, command, or countenance of the divine word. If, however, Mr. Edwards will read 1 Cor. xi. throughout; but especially if he will compare ver. 28 with Job xiv. 1, and Hebrews ix. 27, he will find that this kind of reasoning tends equally to prove that the female sex is not included in the sentence of death denounced upon *man*.

The Appendix (more than one-third of the book) is, on Infant Baptism, with an Historical Sketch of it, in which we perceive nothing that has not been refuted again and again.

Impartiality, however, compels us to say, that the Author of the first of these pamphlets was a little off his guard, when he said, (p. 19), "Where water baptism is not concerned, the word, as the learned tell us, is always translated *to dip*." Instead of *always*, he ought to have said *generally*, this being we presume all he meant, and indeed all that his argument either supposed or required.

The Porteusian Bible and Index.

A BEAUTIFUL stereotyped English Bible, of wide and deserved circulation among the members of the Church of England, who reckon the late Dr. Porteus, Bishop of London, among their most distinguished prelates.

To this Bible there is an Introduction, containing ninety-six closely printed pages, in which the reader will find much valuable information.

The contents of scripture on many important subjects appear as in a Common-place Book. The Scripture-glossary is worthy of being consulted—and the Table of *Promises*, arranged in the order of the books from Genesis to Revelations, is the most admirable compendium of the kind we have ever seen. There are also three valuable Catalogues of the *Discourses*, the *Parables*, and the *Miracles* of Jesus.

We subjoin the Catalogue of Parables in an abridged form. Some of our young readers can add the chapter and verse, and will deserve to be rewarded if they can not only read them, but repeat them correctly.

The Sower—The Tares—The Seed springing up imperceptibly—The Grain of Mustard-seed—The Leaven—The found Treasure—The precious Pearl—The Net—The two Debtors—The unmerciful Servant—The Samaritan—The rich Fool—The Servants who waited for their Lord—The barren Fig-tree—The lost Sheep—The lost Piece of Money—The Prodigal Son—The dishonest Steward—The rich Man and Lazarus—The unjust Judge — The

Pharisee and the Publican—The Labourers in the Vineyard—The Pounds—The two Sons—The Vineyard—The Marriage-feast—The ten Virgins—The Talents—The Sheep and the Goats.

Original and Evangelical Hymns on a great Variety of Subjects, for private and public Worship. By Thomas Row. Book II. Bagster, Row. Bds. 513 pp. 3s.

THIS is by far the cheapest and the most beautifully printed Hymn-book we have met with. The second book contains chiefly experimental and practical topics: and the number of those on Baptism is large. We dare not say that the poetry is equal to that of Watts or Cowper; but we think they may be very useful in aiding the devotions of many who are on their way to the heavenly Zion. Our sentiments are given in the author's own words:

"It is frequently far from being an easy undertaking to frame a good verse: for it is always necessary that sound and sense should so far agree, in the different feet, as to afford a just and pleasing effect from the whole. In point of poetical harmony, it is readily acknowledged, the First Book especially, is capable of many improvements. And where shall we find a production that is not?" Preface, page 13.

We have not seen the First Book; but we can give a favourable specimen from the second, by extracting a part of Hymn 419, which is entitled "The Providence of God over Israel in the Wilderness."

"Through all the dangerous way,
Their souls were safely led;
Preserv'd from every beast of prey;
And fill'd with heav'nly bread.

The manna from the sky
Was ev'ry morning new;
The flinty rock, for their supply,
Gave streams of water too.

His care and kindness kept
Their garments from decay;
But our immortal souls are clad
In better robes than they.

A thousand thorny things
Attend us here below;
Till we are call'd to Canaan's land,
Where living fountains flow.

Adieu to drought and death,
Our weary souls shall say,
When call'd to leave the desert land,
For everlasting day."

The Essay on "the Influence of a Moral Life on our Judgment in Matters of Faith," to which the Society for promoting Christian Knowledge and Church Union, in the Diocese of St. David's, adjudged its Premium for 1821. 49 pp. *By the Rev. Samuel Charles Wilks, A.M.*

MR. Wilks has founded his Essay on John vii. 17, "If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself." He writes like a sensible man, of evangelical sentiments, with a desire to do good. The style is marked with simplicity and energy, and the spirit which it breathes is not unworthy of the Christian minister.

Inquiry into the Truth and Use of the Book of Enoch, as to its Prophesies, Visions, and Account of fallen Angels. By John Overton. Simpkin and Marshall. Sewed, 80 pp. 2s.

THE writer's own showing will be sufficient to satisfy many that it is not worth while to buy the pamphlet. He says in the Preface,

"Its use we consider consists in showing what is called the fall of angels to have taken place subsequent to the year 800, and a consequent judgment following, similar to what happened at Sodom; also in showing the flood general as to the occasion of it, but limited as to the earth's surface; and the last giants, from the length of life before the flood, continuing to the time of Moses."

He that can understand this, let him!

Spiritual Recreations in the Chamber of Affliction: or Pious Meditations in Verse; written during a protracted Illness of Thirteen Years. By Eliza. Westley.

THE pious and excellent author of these poems has rendered a considerable service to the public by giving them publicity. Her poetry is truly devout, and respectable in point of talent; and it is well adapted to the hour of serious retirement, to comfort the aged Christian, to console the mind under trouble, and to soften the bed of affliction.

We cite almost at random the following stanzas on the "Cross of Christ the Foundation of the Christian's Hope."

"Ah! view that mild, majectic brow,
Encompass'd with a thorny wreath:
See, see the purple torrent flow:
His form how lovely e'en in death!
Saw ye that pierc'd, that bleeding side?
My Lord, my love, was crucified.

O love unparallel'd! extreme!
That God's own Son his life should give!
From his own veins forth flows the stream,
That bids the dying sinner live.
Well may I cast my fears aside—
My Lord, my love, was crucified.

Come then, my soul, no more complain,
Forget thy sorrows, and proceed;
Thou shalt with Jesus live and reign,
For he is ris'n—'is ris'n indeed!'
No power from Him shall e'er divide—
Thy Lord, thy love, is glorified!"

Roses from the Garden of Sharon. 83 pages, sewed. 1s. or 10s. per Dozen.

THIS useful little manual is a collection of select portions of the Word of God, for every day of the year, converted into prayer, and will furnish the Christian with continual subjects of meditation, and more especially when he retires to rest, or enters upon the duties of the day.

Christian Fellowship; or the Church Member's Guide: to which is added, a Pastoral Charge delivered to the Rev. Thomas James, at the Time of his Ordination in the City Chapel, London. By J. A. James. Pp. 241. 5s.

THE duties prescribed to the members of Christian churches are so clearly and fully stated in the Apostolic epistles, that were these generally understood, and practically regarded, there would be no necessity for a "Church Member's Guide:" "a way-faring man, though a fool, need not err therein." But as there is confessedly much imperfection in knowledge, and perhaps still greater in spirit and conduct, such minute directions as are contained in this little work may be both desirable and necessary.

The two main objects which the writer had in view in composing this Manual, "are the absolute impropriety of a few rich men attempting to lord it over God's heritage, and the equal impropriety on the part of those that are young, or immature in knowledge and experience, practically asserting their claim to equal rights, upon every occasion, in a vehement, contentious manner." Preface, page iv.

That there have been cases in which both these evils have existed, must be admitted; but that such scenes of vehement contention for equal rights on the part of the young or the poor members occur upon "every occasion," or that they generally take place at any of our church meetings, is much too strong an assertion. When equal rights are asserted, (and all the members have such a privilege,) it is when the embarrassing conduct of men in office, possessing overweening influence, has compelled the oppressed to vindicate their right of suffrage, rather than be forced to submit to a domination inconsistent with the principles of congregational government. If the pastor know how to preside with suitable dignity, and the deacons affectionately support the influence of his office, there will not often be found any want of a respectful and submissive deportment

on the part of the private members of the church.

The various topics which are discussed in this work are so numerous, that it is not possible for us distinctly to notice them. The reasoning upon them all is scriptural, and shows much practical knowledge, and a discriminating judgment. There is occasionally an asperity of style, and a severity of sarcasm, which we fear will, in those instances, prevent the admonitions of the author from producing the designed effect. We select one passage, which appears to us to be deficient in the spirit and manner which are essential to a "wise reprover;" and which is likely to offend even the "obedient ear." See page 72.

"*We should all be backward to* RECEIVE *offence.* Quarrels often begin for want of the caution I have just stated, [a caution NOT *to* GIVE *offence,*] and are then continued for want of the backwardness I am now enforcing. An observance of these two principles would keep the world in peace. There are some people whose passions are like tow, kindled into a blaze in a moment by the least spark which has been designedly or accidentally thrown upon it. A word, a look, is in some cases quite enough to be considered a very serious injury. It is no uncommon thing for such persons to excuse themselves on the ground that their feelings are so delicately sensible, that they are offended by the least touch. This is a humiliating confession; for it is acknowledging that, instead of being like the cedar of Lebanon, or the oak of the forest, which laughs at the tempest, and is unmoved by the boar of the wood, they resemble the sensitive plant, a little squeamish shrub, which trembles before the breeze, and shrivels and contracts beneath the pressure of an insect. Delicate feelings!! In plain English, this means that they are petulant and irascible. I would have a text of scripture written upon a label, and tied upon the forehead of such persons, and it should be this,—'*Beware of dogs.*'"

In the Eighth Chapter, Mr. James treats of "the Duties of Church Members in their peculiar character and station." At the head of these "the pastor's wife" is introduced, and her duties *as a church member* are treated of under the following particulars. *As the female head of a family, she should direct her household affairs with judgment, and be a model of order, neatness, and domestic discipline:—if a mother, she should strive to excel in every maternal excellence:—in her personal character,* PIETY *and* PRUDENCE *should be conspicuous:*—she should never betray *the confidence reposed in her by her husband,* and *report* the *opinions, views,* and *feelings, which he* has communicated in *the seasons of their private conversations,* &c. &c. P. 102—107. We have no room for the illustrations, and very much question the prudence of the writer in drawing the attention of the churches so strongly to the inspection of the spirit and conduct of the minister's wife. The station such have to fill, especially in some churches, is already sufficiently difficult, without their being subject to be tried by all these rules of perfection. The part which relates *to visits of useless show,* or *expensive intercourse,* will lead many poor females who are the wives of ministers to imagine, that the writer forgot for a moment that all ministers have not wives who could find either time or money to be exposed to such temptations.

The duties of *Deacons* are correctly stated, and the faults of *some* who have sustained that office very pungently exposed. It is singularly providential, that out of *sixteen* deacons, with whom Mr. James has acted, eight dead, and eight living, he is able to say of them all, that they have been his comfort and joy: he can say of each of them, that he has been "simply the laborious, indefatigable, tender-hearted dispenser of the bounty of the church: the inspector of the poor, and the comforter of the distressed:" and not, "the Bible of the minister, the patron of the living, and the wolf of the flock." Happy ministers, who could make such a declaration! Honourable deacons, who have entitled themselves to such a commendation!

Should Mr. James reprint this work, (and we doubt not he will be

called upon for other editions,) we think he may strip it of some redundant epithets; and if the bouquet of flowers were even to be reduced in its size, perhaps there would still remain sufficient both for elegance and scent;—we are quite certain there would be more of nature and utility.

The "Pastoral Charge" appended to the "Guide" is uniformly excellent, and has been already noticed in a former part of this Magazine. Mr. James, speaking of the "Pastoral Cautions" of the late Mr. Booth, says, every pastor ought to read them at least once a month. We mean not to flatter when we say, that this sermon of Mr. James should be used as often, and might be consulted, probably, with equal advantage.

LITERARY INTELLIGENCE.

Just Published.

The Third London Edition of Dr. Dwight's System of Theology, in 5 Vols. 8vo.

A new Edition of Neale's History of the Puritans, by Toulmin, edited by W. Jones, in 5 Vols. 8vo.

A new and very superior Edition of Parkhurst's Greek Lexicon, carefully corrected, Royal 8vo.

Friendly Hints, principally addressed to the Youth of both Sexes; uniting Subjects the most pleasing and instructive relative to the Duties of this Life and the Joys of Immortality; interspersed with striking Anecdotes. By J. Doncaster. 4th Edition, enlarged. 4s. Bds.

A second and much improved Edition of "Plain Dialogues, designed to relieve from various Difficulties connected with the Doctrines of Predestination," &c. &c. By J. Shoveller, Jun. of Melksham. 12mo. 1s.

A new Geographical, Historical, and Religious Chart, showing at one View the principal Places in the known World, the prevailing Religion, Form of Government, Degrees of Civilization, and Population; together with the Missionary Stations in each Country. By the Rev. T. Clark.

The Hopes of Matrimony, a Poem. By John Holland, Author of "Sheffield Park," &c.

Sacred Lyricks, by James Edmeston, Author of "Anston Park," a Tale; "World of Spirits," &c.—Third Set.

In the Press,

And speedily will be published Dr. Marshman's English Primer, or Child's First Book: embellished with an entire new Series of Wood Cuts. 18mo. price 6d. each. Also, by the same Author,

Sunday School Dialogues; Second Edition, with additional Wood Cuts; in two Parts, Price 4d. each.

Shortly to be Published, a Quarto Duoglott Bible, comprising the Holy Scriptures in the English and Welsh Languages; every Column of each Version corresponding with the other. By J. Harris, High-street, Swansea. It will be printed on good Paper, with a middle-sized new Letter, (called Long Primer); and published in Shilling Numbers, once a Month, or oftener, if the Subscribers should wish it. A few Copies will be printed on superior Paper, at 1s. 6d. a Number. A very large Letter would render the Volume too bulky, and a very small one would make it unacceptable to most readers.—The Editor cannot now precisely ascertain the Number of Parts to which the Work will amount; it is supposed the Whole will be comprised in from Twenty-four to Thirty; at any Rate, he engages to give the usual Number of Sheets (viz. four Demy) for a Shilling, and one Copy gratis to every one who will subscribe for ten. Subscribers' Names received by Booksellers and Ministers.

The Rev. J. Thornton has in the Press a Work entitled "The Fulness and Freeness of Spiritual Blessings, as they are revealed in the Gospel." 18mo.

A new Edition of Jennings' Jewish Antiquities, complete in one Vol. 8vo.

Intelligence, &c.

BAPTIST CHURCH AT BRIDGEWATER.

I HAVE not been able to find the origin of this church; but it appears from an old church-book that it must have existed some years previous to the year 1689, as the list of members taken the 25th of December in that year was forty-three, at which time Mr. *Tobias Wells* was pastor. The present meeting house, as appears from the date in front of it, was built in 1692. Whether Mr. Wells died here, or removed to any other situation, I am not certain; but I find that in the year 1693, Mr. *Edward Elliott* came to Bridgewater, and on the 3d day of September, 1696, was ordained pastor; Mr. A. Gifford of Bristol, and Mr. T. Whinnell of Taunton, were engaged in that service. It appears from the proceedings of the church, that the settlement of Mr. Elliott was not agreeable to all the members; and that after some steps had been taken with the dissatisfied members, and some had been separated from the communion, Mr. Elliott resigned the pastoral office. The exact time of his resignation is not recorded; but in the year 1705 Mr. Whinnell of Taunton was here, and on several occasions baptized ten persons. How the church was supplied from Mr. Elliott's resignation till the year 1717, we have no account; but in that year Mr. *Edward Evans* was ordained pastor on the 1st of October, Messrs. Whinnell, Murch, and Jope being present, and engaging in the ordination service.

Mr. Evans continued pastor of this church till his death in 1741, having been pastor of the church about twenty-four years. He was succeeded by Mr. *Evan Thomas*, who had been a student at Bristol, and was ordained pastor in 1749, and died here in 1757. His successor was Mr. *Charles Harris*, who came hither in 1761, and was requested to become its pastor, which he declined till the church had separated from its communion some who held erroneous sentiments, such as Arianism, Arminianism, &c.; which accordingly they did, and he was ordained to the pastoral office April 29, 1762, in which office he continued till his death in February, 1774. During his time eight were baptized, and two excluded. In April, 1774, Mr. *Thomas Lewis* came, and was ordained June 7, 1775. He left Bridgewater in September, 1780, and went to Ormond in Ireland. He baptized eleven persons here, and several at a village about twelve miles distant. Two were excluded. In 1781 Mr. *Seth Morris* came to Bridgewater, and supplied the church till May 9, 1783, (but was not ordained,) and then went to Anglesea, North Wales. After this, the church was supplied by students from Taunton and Bristol. till June, 1785, when Mr. *G. Scraggs* came, and remained till September, 1790, when he left, and the church was supplied chiefly by Mr. Simon Earland, their deacon, and others occasionally, till April, 1791, when Mr. *Morgan* from Swansea, in Wales, came. At this time the church was reduced to a very small number, and the congregation consisted of very few persons. Mr. Morgan took the pastoral office July 13, 1794, and resigned it in 1807, but continued a member till his death, January 30, 1817. In his time there were baptized twenty-seven; received by letter, six; died, ten; dismissed, three. In 1806, Mr. *Bulgin* came to Bridgewater, as an assistant to Mr. Morgan, and in July, 1807, went to Poole in Dorsetshire.

July 17, 1808, Mr. *James Viney* came to Bridgewater from the Academy at Bradford in Yorkshire, being the first student at that Seminary, and was ordained pastor of this church April 26, 1809: the church then consisted of thirty-three members. Since that time there have been added by baptism seventy-eight, and by letter seven; and there have been removed by death eighteen, exclusion nine, and dismission four: so that it now consits of eighty-seven members. The worship of God is well attended, and hopes are entertained that a good work is begun on the minds of some.

J. V.

Bridgewater, April 3, 1822.

THE BRITISH EMPIRE.

Its population (including colonies and possessions in America, the West Indies, the East Indies, on the coast of Africa, &c.) amounts to 95.220,000 souls. The Russian, the next in the scale of civilized nations, contains 50.000,000. France, 40.000,000, and Austria, 30.000,000. The Roman Empire, in all its glory, contained 120.000,000, one half of whom were slaves. When we view the wealth, resources, and industry, the arts, sciences, commerce, and agriculture, of the British Empire, its preponderance in the scale of nations is remarkable. The tonnage in the merchant service of Great Britain is about 2.640,000 tons. The exports (including £11.000,000 foreign and colonial), £51.000,000. The imports, £36.000,000. The navy during the late war, 1000 ships of war. The seamen at present in the merchant service, 174,000. The gross revenue £57.000,000. The capital contains 1.200,000 persons, the same number that Rome contained in her meridian splendour. The landed property Mr. Pitt estimated in 1797, at £1,600.000,000. The Cottons exported, £20.000,000. In power and strength it surpasses all that ever existed. On its dominions the sun never sets: before his evening rays leave the spires of Quebec, his morning beams have shone three hours on Port Jackson; and while sinking from the waters of Lake Superior, his eye opens upon those of the Ganges. May her moderation equal her power, and may the talents with which she is entrusted be employed for the amelioration of the world. Then will God extend peace to her like a river, and her glory shall be like a flowing stream.

ORDINATIONS, &c.

About six years since a room was opened for public worship at CREDITON, in Devon, in which the Rev. Messrs. Kilpin, Humphrey, Sharp, and Singleton, and Opie Smith, Esq. preached repeatedly. Their labours were blessed; a church was formed, and Mr. Mitchell was ordained pastor over it. He being, however, removed by affliction and other circumstances, this infant church was left destitute; but by the kind interference of the Home Missionary Society, who sent the Rev. Mr. Cocks to preach in Crediton and the surrounding villages, (where he still labours with acceptance and success,) the hearts of the happy few, thus united, were made to rejoice; and praise rises from the altar of their hearts to the Author of the glorious gospel, that its bright beams are dispelling the gloomy shades of moral darkness, that have long enveloped this part of our beloved country. Mr. Cocks preaches regularly in eight villages, and the attendance is truly animating. A few gifted brethren attend the villages on Sabbath evenings, and are blessed and encouraged in their work. Several schools have been established, and are in a prosperous state.—The place of worship rented at Crediton being very incommodious, and at times so crowded that many are obliged to leave, (the term also being just expired,) it was highly necessary that another place should be procured. A building is now obtained in an eligible situation, with sufficient timber on it to convert it into a plain chapel: a garden also belongs to it. The purchase money and alterations will amount to about £360, towards which the friends have, with great difficulty, raised £50. They have also established a fund by weekly subscriptions, to be put in the Savings-Bank, in order to liquidate the debt; but still they will be obliged to apply for assistance to the friends of the Redeemer's cause.

May 7, the Rev. John Rowse, late of Bradford Academy, was ordained pastor of the Baptist Church, KILHAM, Yorkshire. The ministers engaged were Messrs. Berry of Bishop Burton, Normanton of Driffield, Dr. Steadman of Bradford, Hithersay of Hunmanby, and Greenwood and Thonger of Hull.

May 29, the Rev. W. Richards, late of Abergavenny Academy, was ordained pastor of the Particular Baptist Church at PENYRHEOL, in the county of Brecon. The service commenced at ten o'clock with reading and prayer, by Mr. J. T. Jones of the Hay. Mr. D. Richards of Llangynidr delivered the introductory discourse, asked the usual questions, and offered up the ordination prayer; Mr. J. Evans, Penygarn (Mr. Richard's pastor) delivered the charge from 2 Tim. iv. 1, 2; Mr. D. Phillips of Caerleon addressed the church from 1 Thess. v. 13; and Mr. G. Watkins of Chapel-y-ffin,

in the eighty-eighth year of his age, closed the service in prayer.

Messrs. G. Jones of Abergavenny Academy, and D. Richards of Llangynidr, preached in the same place the preceding evening from Isaiah ix. 6, and Psalm cxxxvi. 23.

JUNE 4, 5. KENT AND SUSSEX ASSOCIATION at Lewes. Sermons by Messrs. Puntis (John xiv. 27), William Giles (2 Cor. xii. 9, 12), and Rogers (1 Sam. xxii. 23). Devotional services by Messrs. Denham, Blakeman, Stanger, Stace, Colyer, Tidd, Shirley, Chapman, Foster, Packer, and Roberts. 21 churches. Increase of members. 50. The Circular Letter, *Pastoral Counsels*. Next Association at Eythorne June 3 and 4, 1823.

JUNE 4—6, WELSH WESTERN ASSOCIATION at Langloffan. Moderator, Rev. Tim. Thomas. Sermons by Messrs. J. Davis (John iii. 16), D. Evans (Luke x. 21), T. Thomas (Luke ii. 34), J. Jones (John iii. 36), J. Lewis (John xiv. 6), C. Evans (1 John vi. 10), T. R. Jones (Isa. xxvi. 9), and J. Harris (Ps. cvi. 4). Devotional services by J. Wilkins, D. Phillips, J. Jones, J. Morgans, D. Nanton, T. Thomas, J. Davis, W. Richards, and D. Davis. Increase 401. The Circular Letter, *On Church Discipline*. Next Association at Landysal, June 4 and 5, 1823.

JUNE 11—13. WELSH SOUTH-EAST ASSOCIATION at Newport. Moderator, Rev. John Jones. Sermons by Messrs. J. Evans (Luke viii. 26), J. Edwards (Heb. x. 19—22), D. Evans (Luke v. 4, 6), F. Hiley (Rev. xii. 11), D. Jones (John xvi. 28), D. Davies (Cant. i. 3), J. Jones (John iii. 16), J. Herring (John xii. 32), T. Thomas, Islington (Heb. xii. 22). Christmas Evans (Rom. x. 6—9), Williams (Ps. lxviii. 11), and J. Harris (Eph. iii. 20). Devotional services by Messrs. J. Roberts, M. Thomas, J. Lewis, D. Jarman, Fry, T. Thomas (Aberduar), D. Evans (Carmarthen), Ellis Evans, and J. Hier. Increase 553 members. The Circular Letter, *On Christian Union*. Next Association at Maesyberllan, Breconshire, June 3—5, 1823.

JUNE 19, a new neat and commodious Baptist Chapel, capable of accommodating 200 people, was opened at BEDALE, Yorkshire, formed out of two dwelling houses purchased for the purpose.

The services of the day were highly interesting. At half-past II. Mr. Morley of Dishforth introduced the services by reading the scripture and prayer; and Dr. Steadman preached an affectionate sermon, from Acts xiv. 7, to a respectable and attentive audience.

On account of the smallness of the chapel, the Methodist friends kindly offered theirs for the services of the evening, which was accepted; and at half-past VI. Dr. Steadman preached from Rev. xxii. 20, an interesting sermon to a numerous congregation. Collections were made at both services, to defray the debt on the chapel. The purchase, including the expense of fitting up only, amounts to £200, of which sum more than £150 remain unpaid.

AUG. 1, the Baptist Meeting-house at CLAPHAM, after enlargement and a thorough repair, was reopened. Two sermons were preached; in the morning by the Rev. Dr. Rippon, in the evening by the Rev. Dr. Winter: the attendance on both occasions was numerous and respectable. The church and congregation were happy to observe that a spirit of Christian affection and unity was manifested, and are led to hope that the above services will be useful in promoting brotherly love between Christians, in this neighbourhood. Indeed, the sermons were much calculated to produce it.—A Sabbath-school is about to be established, now we have more room.

AUG. 7, a new Baptist Meeting was opened at ALDBOROUGH, Suffolk. Messrs. Cox of Hackney preached in the morning (Psalm l. 2); R. Robinson of Cratfield (Independent) in the afternoon (Isaiah ix. 6); and W. Spurgeon of Neatishead in the evening (Zech. iv. 6). The attendance was very respectable, and the services of the day exceedingly interesting. This infant cause has had to struggle with many difficulties, but God has graciously appeared for its support. He has followed the preaching of his word with the desired effects. Many hearts have been opened to receive it, and many more we trust will yet be brought to feel its renovating and sanctifying power. The place now erected is neat and commodious. The

expense of building has considerably outrun the funds which a few friends here were able to establish. They are therefore necessitated in this undertaking to make the most pressing appeal to the benevolence of a religious public.

August 15, 1821, a small place was opened for public worship at SWAFFHAM, Norfolk, by the Rev. George Gibbs of Norwich, and the Rev. D. Thompson of Fakenham. For a few weeks it was supplied by Messrs. Jeffery of Downham, Carver of Necton, Williams now of Dereham, and Thompson of Fakenham; after which Mr. John Hewett (late of Wymondham) was requested by Mr. Gibbs, and solicited by a few individuals residing in Swaffham, to preach to them. The place has been well attended, and is now by far too small to accommodate the congregation. Thirteen persons have been baptized on a profession of faith within a few months; and Sept. 5, 1822, they were formed into a church, when they chose their deacons, &c. &c. The service was conducted by Mr. Gibbs, who kindly came over from Norwich for that purpose; after which he administered the ordinance of the Lord's Supper to the newly formed church. A few members of a neighbouring church, who had come to witness the interesting scene, also sat down at the table of the Lord with us. In the evening Mr. Gibbs preached to the people from Acts ii. 37. The place was crowded, and many could not gain admission. The beginning of this interest was indeed "a day of small things," but it has proved to be a harbinger of a more bright and glorious day than was expected by its friends, and they trust the day-spring from on high has visited them. The people are exerting themselves to procure a larger place of worship. May the great Head of the Church crown their efforts with his blessing.

P.S. The friends to the Baptist interest in Swaffham, take this opportunity of expressing their gratitude to Mr. Gibbs, and their friends in Norwich, for their liberality in assisting them in this undertaking, and also to the Baptist Home Missionary Society, for its liberality to their minister this year.

Sept. 25, was opened, a new Meeting-house in connexion with the Baptist Church at Haddenham, in the Parish of CHEARSLEY, Buckinghamshire, a village which has continued inaccessible by the zealous advocates of truth for time immemorial, except two occasional sermons in the open air by Messrs. Paul and Edwards, some years since. Mr. Paul, Chennor, preached from Coloss. i. 6; Mr. Heafford, Chalgrove, Psal. lxxxix. 15, 16; Mr. Tyler, Mark ii. 2. Devotional services by Mr. Browne (Wesleyan) and Mr. Hopcraft, Long Crendon. The new place is well attended by the inhabitants of the village. A Sunday School is established, and the prospect is encouraging.

Oct. 1, was held at Bratton the Thirty-third Meeting of the WILTS AND SOMERSET ASSOCIATION. Mr. Macfarlane commenced the service; Mr. Fleming, (a member of the church at Warminster, who had previously been recommended, approved, and accepted,) was then set apart as a Home Missionary for Knoyle and its neighbourhood. After a very interesting relation of the dealings of God with his own soul, his motives for engaging in the work, and his views of scripture doctrines,—Mr. Roberts of Shrewton commended him to God; Mr. Saunders of Frome gave him a very impressive charge from 1 Tim. iv. 16; and Mr. Gough concluded.—In the afternoon a meeting was convened for the formation of a Home Missionary Society for Wilts and East Somerset. Edward Phillips, Esq. the High Sheriff for the County of Wilts, was called to the chair: several rssolutions were moved and seconded by various brethren, and a Committee formed. Messrs. Whitaker and Edminson were chosen Treasurer and Secretary for the ensuing year. Mr. Winter of Beckington preached in the evening, and the Secretary concluded.—The collections amounted to upwards of fourteen pounds.—The next Meeting to be at Bath on Easter Tuesday, 1823. Mr. Walton of Trowbridge to preach in the morning.

Oct. 1, was held the half-yearly Association of Ministers and Churches in the Western Parts of CORNWALL. Messrs. Lane and Green preached from 2 Cor. iii. 9; Psalm xcvii. latter part of 2d verse, "Righteousness and judgment are the habitation of his throne." Messrs. Dore, Burgess, Senr. (Methodist), Morcom, Jun. and Green, engaged in the devotional services. Next meeting to be held at Helston, Easter Tuesday.

PSALM XXXIII. 1.

"Rejoice in the Lord, O ye righteous; for praise is comely for the upright."

Give to the winds, ye righteous, give
Your gloomy doubts and fears;
And with rejoicing, while you live,
Dry up your flowing tears.

For joy and praise may well become
The ransom'd of the Lord;
The highest Heaven shall be their home,
And glory their reward.

No more let sorrow cloud your brow,
And mortal cares prevail;
Since Jesus condescends to vow,
His love shall never fail.

Of all the sons of Adam's race,
Those should the happiest prove,
Who share the second Adam's grace,
And triumph in his love.

Then let your countenances wear
An aspect of delight;
And unconverted sinners share
Instruction from the sight.

E. Dermer.

Lines written in Affliction.

ANGELS AND A DEPARTING SPIRIT.

ANGELS.

From worlds of bliss, and realms of light,
We haste to do our Maker's will:
At his command we take our flight,
His holy mandate to fulfil.

SOUL.

What sacred throng is yonder waiting,
Bent on some errand from on high?
Hark! they are angels, downward making,
Come to behold a pilgrim die!

ANGELS.

Despatch'd from heav'n's eternal throne,
To dying saints we make our way;
To ease the sigh, to soothe the groan,
And brighten up hope's glimm'ring ray.

SOUL.

But will these morning stars of glory,
Regard a pilgrim's lot like mine?
Shall it be told in sacred story,
That *me* they hail'd to bliss divine?

ANGELS.

Suppress thy fears, immortal guest,
We're come to watch thy lingering hours;
We're come to waft thee to thy rest,
To bear thee to yon distant shores.

SOUL.

What blissful tidings now transports me!
The gates of life are open flung;
Angelic bands sent to convey me
Up where celestial harps are strung.

ANGELS.

Rise, rise to life, wake up and soar,
On wings more swift than eagles ply,
Where sin and death are known no more,
And pain and sorrow never fly.

SOUL.

Enough! I hail the peaceful message;
I hear them whisper, "Come away."
Enough! I take my destin'd passage
To realms of never-ending day.

ANGELS.

Break off the bands of mortal strife;
Make haste to quit this house of clay:
Jesus invites to endless life;
His presence makes eternal day.

SOUL.

Farewell, my friends, around me gazing;
Adieu, my crumbling dust, adieu;
For ever blest, behold me rising,
And my celestial track pursue.

SELIM.

Aldbro', Oct. 10, 1822.

Kalendar.

Nov. 1. Moon rises VI. Night. Passes Jupiter. She, the Pleiades, Jupiter, and Aldebaran, a pleasing spectacle.

5. Mercury, as a small round spot, crosses the lower part of the Sun's disk from East to West I. 16 to IV. 2 Morn. This Transit will be invisible in Europe, but the whole of it will be visible at Serampore. Where visible, it will excite great attention as a means of ascertaining with greater exactness the distances of the Planets from the Sun. He now becomes a Morning Star.

7. Moon passes Regulus.

11. Moon passes Spica Virginis.

12. Moon passes Mercury and Venus.

13. Moon New VI. 36 Night. Too far south to eclipse the Sun.

16. Moon passes Mars.

17. Moon passes Herschel in Sagittarius.

26. Moon passes Saturn.

28. Moon Full VII. 42 Night. Too far north to be eclipsed by the Earth. Passes Jupiter.

Irish Chronicle.

THE Committee of the Baptist Irish Society, from their anxiety to instruct and evangelize the peasantry of Ireland, have occasionally felt discouraged, on account of the difficulties which are opposed to their labours, arising from the state of society in the Roman Catholic provinces, where for the most part their Schools are situated. But these discouragements have been effectually counteracted by the occurrence of events, which they hope indicate that the divine blessing attends their labours, and by the confidence reposed in them by their fellow Christians at home, with their readiness to assist the funds by their liberal contributions. The following extracts contain a justification of these remarks. The letter from the Rev. Mr. Clarke is printed, because of the spirit of good-will which it breathes towards the Society, and the justness of its sentiments concerning Ireland.

To the Rev. John Saffery, Salisbury.

Lyndhurst, Hants, Sept. 24, 1822.

DEAR BROTHER,

It would have given me great pleasure to have made an annual collection for the Mission in India; but being called upon by the General Baptist Missionary Society of the New Connexion, I thought it my duty to do what I could on their behalf, especially as the general design of both is, overturning the kingdom of darkness and building up the glorious kingdom of our common Lord and Saviour Jesus Christ. There is, however, *one Society*, with which you stand connected, that I feel a deep interest in, and have employed my feeble efforts to do it some good, I mean the *Baptist Irish Society:* a Society which has a claim upon every *British heart*, and purse too. I have enclosed the sum of *three pounds* as a free-will offering from the friends of *Lyndhurst*, in aid of this Society.

I have long been surprised at the criminal neglect of the temporal and spiritual condition of the inhabitants of Ireland, by the people of England. I have never been in Ireland, yet from what I have seen of some of its inhabitants, I have formed a very different view from many of my countrymen. They are frequently called the *wild Irish*, or *blood-thirsty* people. But what will not poverty and oppression do? Let instruction be communicated to the rising generation, and the gospel be preached in all its purity and simplicity; let plenty crown their tables, and garments their naked bodies, and, under the blessing of God, we should soon see Ireland rise in the scale of true greatness, and its inhabitants deserving to be classed with any of the nations of Europe, for all that ennobles the mind, and adorns the character.

That the blessing of the Lord Jesus

Christ may rest upon the labours of your Missionaries, and your personal exertions in the cause of God, is the earnest prayer and ardent wish of

Yours sincerely and affectionately,

THOMAS CLARKE.

From a Gentleman who superintends one of the Society's Schools, to the Rev. John West.

Ganyhill, Sept. 21, 1822.

DEAR SIR,

I received your favour this day, covering whole notes for £4, for the quarter's salary for the master of the Ganyhill School.

I am happy to have to tell you, that the School is doing very well; there is a regular attendance of about one hundred children in both Schools. The scriptures are daily read; and, I trust, through the Lord's blessing, much good will be done, and much has, I trust, been already done. I beg to know, would your Society assist any other School in this county, as I have got a School-house built in a very populous, but very poor part of the country, where the scriptures could be easily introduced, if the teacher got any small sum yearly, and if your Society could afford something? I have every reason to expect much good would be done. The priests, where I have the superintendence, never prevent the scriptures being read, as they have a confidence in my promise, "that I will allow no comment on them;" nor have I allowed it to be done in any instance. I write in great haste, and remain, my dear Sir, with many thanks to you, and regard for your truly useful and excellent institution,

Yours sincerely obliged,

W. O'NEILL.

To the Secretary of the Baptist Irish Society.

Limerick, Sept. 23, 1822.

MY DEAR SIR,

I have completed the present inspection of the Schools on Friday last, and I am happy to inform you, that they are all well attended, and have made great improvement, even at this time, when the grown children are employed. breaking stones for roads, saving hay, corn, and turf, except one which has been destroyed almost from the persevering threatenings, anathemas, and dreaded power of the priest. As this School is placed under the care of our worthy friend, Major C. on his estate, I trust it will soon revive, as he is determined to go on, having fitted up a very handsome school-house, with every necessary for the comfort and improvement of the children. The same priest materially injured Lady O'B.'s School, which she entirely supported from her own bounty: but she was obliged to close the School, and discontinue the master, and his wife, who taught the females, and was apparently displeased with the people for having kept away their children, suffering themselves to be thus duped, and blinded, after all her efforts to serve them. I was at D. last Thursday, when her Ladyship offered to put the School under the Baptist Irish Society, and to give me up her spacious and elegant school house and school furniture, with a house attached, and half an acre of ground for the schoolmaster, accompanied with a promise of £10 per year from Sir E. who requested I would send a Roman Catholic schoolmaster, that the priest may have no excuse. This offer I accepted, which gave her Ladyship and family much pleasure. I hope it will meet the approbation of the Committee, even though it became necessary to discontinue one of the other Schools. I think I can get a good schoolmaster, and his wife to teach the females, for £10 more per year. The following circumstance will show you something of the state of things here. A poor man having been very ill, sent his eldest son for the priest to anoint him: the priest refused to go, because the poor man had two little boys at one of the free Schools, and had refused to obey the priest in not taking them away. The eldest son cried and begged he would come and anoint his father; but he declined, and would go on no other terms than that the boy should swear that both his brothers should be taken from the School. So he swore the boy, and then went and fitted the father for heaven!!! Notwithstanding the influence of priestcraft, superstition, and lying reports, it is astonishing to see the great numbers that attend the Schools, which

proves that the people prize education; that the time is fast approaching when popery must fall; that the cause is the Lord's, in which his people are engaged: the success which has followed their efforts should encourage them to double their exertions. I have preached at Broadford, Tamgrany, &c. to detachments of the ninety-third regiment, and other persons; and expounded the scriptures in a number of places. Last Saturday night fortnight, I stopped at Mount Shannon, in the county of Galway; it is a wretched village for poverty: but as the people are always glad to hear me there, I staid that night, and preached for them next day. It was late when I arrived, and greatly fatigued; I was glad to lie down; but when I awoke, I found I was lying in water, the bed was placed on a wet ground floor, where there had never been any fire, and where the sun could not shine upon it. What reason have I to be thankful that I am not laid up, nor prevented from preaching, even in the open air, though I know it has injured my head, in which I feel the most severe rheumatic pains, as also from the sole of my foot to the crown of my head! When I recollect, my blessed Master had not where to lay his head, it reconciles me to any thing. I preached at Mount Shannon to about two hundred; several of them were papists, who begged of some persons to inform them when I would preach again. I trust the Lord was present, for where the spirit of the Lord is there is liberty. I believe the Lord sent me to the dark, wicked, and prejudiced city of Limerick. I have been just hearing of the conversion of a poor Roman Catholic, under a sermon from me in the churchyard at a funeral. Our meetings for reading the scripture, conversation, singing, and prayer, go on well, and much good has been done; though when I commenced I could only get two or three to come, who soon got tired, and I had to stop a little: but I began again, and have succeeded in getting a good number to attend. The congregation in the court-house has increased; but I fear, as the winter approaches, that it will decrease, as the place is both cold and inconvenient and unfashionable. I am at a loss for a meeting-house: other congregations have been increased by my instrumentality, and some have been led to think for eternity, who were thoughtless and unconcerned about it.

I have continued to preach on the Friday evening and Lord's-day morning, on the decks of ships by the Quay-side: those congregations have very much increased; there was a great number yesterday morning, who heard attentively: it is a fine way to get at the Roman Catholics. I believe there was some good done yesterday; I trust sinners' hearts were melted: one young lady in particular appeared to have been wrought upon by the Divine Spirit; she was greatly affected, and wept bitterly. I have great hopes of her; she is quite artless and sincere. On the 30th of August I preached to a large congregation on board a ship, and also on the Quay. After sermon I mentioned the necessity of having a flag to announce the preaching of the blessed gospel: Captains Ditchburn and Julian offered their services to collect for it, and the next day we had sufficient for it collected from the captains and some of the sailors. Mrs. Thomas has spared no trouble with it, and has made an elegant one, seventeen feet and a half long, and twelve broad. The figure of the globe in one corner, and under that, an anchor; at another corner, there is a figure of the Bible, and over that in the opposite corner, the dove with the olive branch of peace, with the words, BETHEL AND SEAMEN'S UNION in the centre, in letters two feet square each, so that the letters can be read, and the figures seen, at a great distance. I mentioned in my last, that Dr. Townley has united with me in this work. May the Lord bless our labours! Pray for me. Inclosed you have a view of the Schools.

Yours very truly
and affectionately,

W. THOMAS.

THE following short note, addressed to Mr. Thomas, is published to show the opening facilities which he has for preaching the gospel in a very barbarous part of the western part of Ireland. "I have," says Mr. T. "preached several times in the town of Ennis, and was twice

nearly losing my life there. I trust the Lord is now opening the way, and shall rejoice to accept the invitation given me by the worthy magistrate, in whose parlour I expounded the scriptures a few evenings ago, and whose letter I enclose."

"*Ballycan, Sept.* 23, 1822.

"My dear Sir,

"As I know you wish for an opportunity of preaching the gospel wherever you go, I am happy to inform you that there will be no difficulty in your doing so in Ennis, when you next come this way. A friend of mine, who, I trust, has been blessed with some clear views of Christianity, is anxious to hear the word of God made known to the inhabitants, and will himself procure you a place to preach in, and will be glad to accompany you and support you; which he can well do, being a gentleman of property, and one very highly respected in the town and neighbourhood.

"Should you have leisure to comply with his wishes, you will be so kind as to give me notice before hand.

Yours, my dear Sir,

very truly,

I. C."

To the Rev. W. Thomas,
Clare-street, Limerick.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

FORMATION OF THE *Tewkesbury Auxiliary Society.*

Letter from the Secretaries to Mr. Dyer, dated

Tewkesbury, Sept. 19, 1822.

DEAR SIR,

On Monday, the 19th of August, an Auxiliary Society, in aid of the great objects of the Baptist Missionary Society, was formed in the Town Hall in this Borough, (which was kindly lent on the occasion.) The meeting was commenced with prayer by Mr. Drayton of Gloucester. The chair was taken by James Kingsbury, Esq. The rules and regulations of the Society were read and adopted. Resolutions were moved and seconded, accompanied with animated addresses, illustrative of the various and important objects of the Parent Society, the extensive good already resulting from its labours, in the translation of the scriptures, the establishment of Schools, &c. &c. and stimulating each to the utmost exertions for the furtherance of the cause of Christ in the world. The meeting was a truly interesting one, and most present found it good to be there. On the preceding day Mr. Waters of Pershore kindly preached our annual sermons, after each of which a collection was made for the Mission. The amount of collections, subscriptions, and donations, was £57 1*s*. With best wishes for the prosperity of the Society, we are,

Dear Sir,

Yours sincerely,

D. TROTMAN,
R. WINTERBOTHAM, } *Secretaries.*

HULL AND EAST RIDING *AUXILIARY SOCIETY.*

Letter from Mr. Sykes to Mr. Dyer, dated

Hull, Sept. 19, 1822.

MY DEAR SIR,

I am happy to inform you, that a public meeting was held at this place on Monday the 9th inst. which was very numerously attended, when a Society was formed, denominated "The Hull and East Riding Auxiliary Baptist Missionary Society," embracing the towns of Hull, Beverley, Driffield, Burlington, Hedon, Bishop Burton, Kilham, Hunmanby, &c. The meeting commenced with singing the 117th Psalm, and prayer was offered by the Rev. A. Berry of Bishop Burton. Thomas Thompson, Esq. presided, and the resolutions were respectively moved and seconded by the Rev. Messrs. Griffin (of London), Pryce (of Coate, Oxfordshire), Gilbert (Independent), Curwen (Independent), Thonger, Berry, Bottomley, Saunders, and Mr. Rust. A lively interest was excited on the occasion, which we hope will manifest itself by increased exertions in this good cause. A prayer-meeting was held at George-street Chapel, on Sunday morning, at seven o'clock; and the Rev. Messrs. Griffin and Pryce preached on behalf of the Mission at George-street, Salthouse-lane, Fish-street, and Hope-street Chapels in Hull; also at Beverley, Cottingham, Driffield, Burlington, Kilham, and Hunmanby. Mr. Saunders preached at Bishop Burton.

I am,

Dear Sir,

Yours respectfully,

THOMAS SYKES.

Foreign Intelligence.

SERAMPORE.

Extract of a Letter from Mr. Mack to Dr. Ryland, dated

Serampore, Jan. 28, 1822.

Since I came here I have met with a very great deal to encourage hopes for India—a great deal to bind me with sincere affection to all the brethren with whom I am associated as a Missionary in India—a great deal to reprove my deficiency in Missionary ardour and diligence—a great deal to arouse me to watchfulness and real exertion, and to personal piety. I have felt that I must not have a place amongst these holy men, who have preceded me, and remain the only one slothful in his work, and destitute of the life of religion in his soul.

It was a pleasing circumstance that we arrived in Serampore on the morning usually set apart for a prayer-meeting for the spread of the gospel, and just in time to join in it, and to mingle our grateful acknowledgments with those of our dear friends, to the God of all grace, for the goodness and mercy which we had received on our voyage. In the evening of the same day I was present at a meeting of our native brethren, and had the pleasure of shaking hands with Krishno and his associates. It was peculiarly delightful, as it was a perfect contrast to what I had witnessed at Madras. There we had seen none but heathens, or men having the name of Christianity whilst they were utterly destitute of its power—it being the time of a festival, our ears were stunned from morning to night with the barbarous music of heathenism—we were met continually by men who, by the grotesque and ridiculous figures they made of themselves, proved the debasement both of their own minds and of those who could receive pleasure from the absurd exhibition they made; and this alone was enough to depress the spirits to the lowest ebb, that in almost every face we read its possessor's shame, each having the distinctive mark of his god upon his forehead, &c. All appeared to be sunk in wretched ignorance and superstition, without an inclination to rise—nay, with a determination to remain in their misery. The getting a little rice and a few *fanams* seemed to be the object of universal anxiety, and religion, whether true or false, little more with the majority than an occasional source of polluted debased enjoyment. How different the state of things here! At once I was surrounded by between thirty and forty Natives, whom I heard singing the praises of God, and the Lamb, and conversing about the mysteries of his grace.

The first Sabbath of December was a delightful day to me. I accompanied Mr. Ward to Calcutta. After sermon in the morning, Mr. Ward dispensed the Lord's Supper. Natives and Europeans sat down together, and the service was conducted partly in Bengalee and partly in English. The native brethren and sisters seemed full of the deepest feelings of love and reverence. I felt with them, and exceedingly rejoiced in them as my friends and companions in Jesus. They appeared to me to put to shame the insensibility too frequently manifested on such an occasion even by good people. There was the very reverse of any thing like violence in their manner; but they looked as if they really had a Saviour, who had died for them, and whose death they were commemorating as the highest possible display of love and condescension. Humble, affectionate, grateful adoration seemed to be expressed in every look, and even in their attitudes. Mr. Ward seemed at home—the scene was almost enough to inspire a man. I retired delighted—I hope profited. We dined at the house of Messrs. Penney and Yates; the only thing that gave us regret was to see our dear Brother Eustace Carey so very ill; and now, I believe, he is scarcely any better. After dinner and prayer I started in a palanquin for Dum Dum, where I preached to forty or fifty soldiers, &c. Their deep attention, and the conversation of some who are decidedly pious, gave me great joy. I joined Mr. Ward on the road, and we came home together. When we came to the side of the river, to cross over to Serampore, we found them burning the body of a young man, who had been seized with the *cholera morbus* at ten o'clock the night before, and had died that afternoon at four! He died a heathen, without hope; and so multitudes are dying around us—dying daily. The occurrence seemed to be an appropriate sequel to the engagements and enjoyments of the day. It seemed to remind us of the urgent call for exertion. It seemed to say, Let not the satisfaction arising from what has been accomplished, so carry you away, as to forget that

whilst a few are living, and it may be hoped will die in peace, there are whole nations perishing—for ever. Work while you may—no time is to be lost. It is a horrid thing to witness these burnings; actually to hear the body frying and hissing on the pile; and see the total indifference of the attendants—they lay it not to heart that they too must die.

Next day we returned to Calcutta, to attend the monthly prayer-meeting, at which Mr. Ward gave the address. It was a pleasing service, being enlivened by the presence of many Missionary brethren. A little time after we again went down to attend an annual Association of the Missionaries of the different denominations. In the morning we attended Bengalee service in a small chapel in the suburbs of Calcutta. Two sermons were preached; one by a Missionary of the Church Mission Society, and the other by our friend Krishno. It was very pleasing to see the mixed group of Europeans and Natives; and particularly pleasing to see the old man stand forward as the dispenser of the gospel to his benighted countrymen. In his manner and address there was a great deal of grace; so that there was something to gratify even common sensibility and taste—but how much more the Christian and Missionary. After this we paid another visit to Calcutta, to attend the examination of the Native Schools. It was held at the house of a wealthy Native, completely a heathen, and exhibited what was hitherto unheard of in India. *The examination commenced with hearing between thirty and forty Native Girls read—they were of all Castes.* Such a display was never seen before. Our good friend Miss Cooke was highly delighted, and so were all present, both Natives and Europeans. There is no doubt but we shall soon see a vast improvement in the condition of Native females: exertions are making every where on their behalf. Our brethren in Calcutta are increasing the numbers under their instruction daily. I believe they have at present about ninety altogether. We have commenced a school, with good prospects, in Serampore. Up the country too, something considerable is being done; and there is every where a disposition to do more. Perhaps there are in Bengal 300 females under instruction; but what is this out of the *millions?* I recollect it is a favourite expression in England, "Much has been done, but much yet remains to be done;" but a person in India, walking through its crowded villages and towns, will in vain seek for what has been done. There is scarcely any thing done. The whole population of the country, with a few exceptions scarcely numerous enough to be mentioned, are immersed in iniquity and idolatry. The learned men say, that by and by Christianity will be the religion of the people; because they see the shasters neglected, with the load of religious observances which they enjoin; and it is very true they are; but the people are not a whit the better for it. Those who are religious, commit their iniquities as a part of their religion; and those who have thrown off their superstitions, commit iniquity avowedly from their love of iniquity, and reject every principle, either of morality or superstition, which would impose the least restraint upon them. Many of the inhabitants of Bengal are much like the French. A Frenchman will laugh with you at the absurdities of popery; but if you speak to him of personal religion, he will immediately shelter himself under the assertion that he is a very good Catholic, and will strenuously defend the same customs he formerly ridiculed,—so, many Bengalees acknowledge readily the absurdity of their practices, and their own folly in continuing them; but they will conclude all by saying, "It is our custom:" and they go on with just as much of their custom as suits their inclinations, but with a decided hostility to any thing new. Nothing but the Spirit of God can overcome the perverseness, the levity, and the gross iniquity of this people. May that Spirit be poured out, and that abundantly!

SUMATRA.

(*Continued from Page* 450.)

We entered a shop and seeing a person there, who had lent us a book on the ceremonies of the Muhammedan religion, we began to speak to him on the subject of his book, and observed, that the Muhammedans attended much more to outward forms than to the state of the heart. Before we had proceeded far in this conversation, we were asked, if we should like to see a very learned man, who had expressed a wish to have an interview with us. We of course consented, and the man was called. He soon made his appearance, bringing with him the Koran, an Arabic Bible, and a Malay New Testa-

ment. He is an aged man, good humoured, and appeared to possess but little of that obstinate temper so common among Muhammedans, and especially among their learned men. He expressed a wish to discuss the claims of Jesus and Muhammed, and began by affirming that the name of Muhammed was to be found in the Bible. This we denied, calling upon him to point out the place; which he did not attempt to do. His discourse was very desultory; nor could we, by any means, keep him to one point. He came to argue, but did not seem at all aware, that his assertions ought to be supported by proofs; hence, when we required him to produce some evidence in confirmation of his opinions, he seemed quite surprised at the requisition. He seemed well acquainted with the Koran; its allegations were the only proofs he wanted, and he could turn to the different passages which answered his purpose, read them in the original Arabic, and translate them into Malay with astonishing facility. Many Christians would have wanted a Concordance, had they been obliged to search the New Testament as much as he did the Koran. When pressed to say how sinners could obtain pardon, he turned to a passage in the Koran, which states, that if men repent, God is merciful, and will forgive them. His ideas of repentance were very incorrect, but perfectly consistent with those of other Muhammedans. He supposes, that there is a debtor and creditor account kept, for every individual, and that at the last day this account will be balanced; or, as he expressed it, 'A man's good deeds will be weighed against his crimes, and if his good deeds can balance his crimes all will be well.' That passage in Isaiah, 'Our righteousnesses are as filthy rags,' was pressed on his consideration again and again, but to no purpose, as he totally disregarded it, and still held fast the doctrine of human merit. Poor man! though he talks of the mercy of God, yet that mercy is not the foundation of his hope; it is not with him a question of anxious moment, whether God can or will forgive his sins; for he thinks nothing of the riches of Divine mercy: the only really important question with him is, whether his good deeds will outweigh his bad ones; and as this cannot be known till both are weighed, he must die in suspense, and remain in a state of suspense till the decision of the great day. How different this from the cheering doctrine, 'that the blood of Jesus cleanseth from all sin!' This doctrine was set before him, but with no apparent good effect. He boasted that Muhammed had published things that were kept quite secret till he divulged them. He was asked what those things were? He replied, that Muhammed had declared the earth to consist of seven stories, but that no one knew this till Muhammed had made it known. We told them that Muhammed had borrowed this from the Hindoos; but that it was not true. We now thought it proper to exhibit some proofs of the globular form of the earth, which astonished many of the auditors, and seemed a little to shake the old man's credulity in the Koran. Finding that he could not keep his ground on this subject, he again asserted, that Muhammed was mentioned in the Bible, or at least referred to in it. Supposing he had in view some of those passages which the Muhammedans commonly consider as referring to their prophet, we now expected a very sharp contest; but the old man, instead of producing any passage of scripture in proof of his assertions, contented himself with observing that the word *holiness* was found in the Bible, and that holiness was an attribute of Muhammed; that the word *righteousness* was found in the Bible, and that righteousness was an attribute of Muhammed: and hence inferred, that Muhammed was found in the Bible. He was told that those attributes belonged to none but God, and that Muhammed had no claim to them whatever. Just at this juncture we found that we had exceeded our time, and were therefore obliged, rather abruptly, to conclude a conversation which had lasted little less than three hours.

Since the period of the above conversation, we have had two other interviews with the old man, each of which did not occupy less than three hours. On the last occasion he did his utmost to defend his Koran and his prophet; but finding that we could not feel the weight of his arguments, he lamented the hardness of our hearts, and thought it a full verification of the Koran, which had foretold that some would be too hard hearted to receive the testimony of the prophet. This old man is in high repute for his knowledge of divinity, and he no doubt feels the necessity of sustaining his character; we are, however, of opinion, that the disputes we have had

with him will not raise him in the estimation of the auditors. When we speak to the ignorant, they often refer us to their learned men, and almost with the air of a challenge, require us to converse with them; for though many feel their own inability to answer our arguments, they are firmly persuaded, that their doctors are quite competent to the task. To confute any of their learned men, therefore, is an important point gained, as it weakens that implicit confidence which the multitude have in them, and will, we hope, induce some to be the more attentive to what we have to propose to them.

One Sabbath morning, we visited the Neas village, where we fell into discourse with an old priest, probably not less than eighty years of age. This old man was remarkably obstinate; he acknowledged that he was ignorant of the way of salvation, but refused to listen to any instruction. He only regretted that he could not perform the pilgrimage to Mecca, as he thought, that great benefit would certainly accrue from a visit to that consecrated spot. We endeavoured affectionately to warn him of his danger, but to no purpose; his reply was, 'God made me, and God made hell; what reason have I therefore to fear hell?' The Muhammedans believe that hell is a living creature, kept chained under the care of an angel, and that after the resurrection, when all mankind are assembled in the valley where they are to be judged, it will be led to this valley by its keeper, to punish the wicked. The Neas people in their own country are heathens, but many of them, since they have resided at Bencoolen, have became followers of the prophet, and among others who have become converts to Islamism, as it is falsely called, the Datoo, or head man of the village, is to be reckoned. Those who still adhere to paganism, are in all things very superstitious; when they fell a tree, for instance, they place a little grass, or a few green leaves, on the stump, to propitiate the departed spirit of the tree. We had once an opportunity of observing one of their funerals; it was that of a poor old woman. The corpse was placed on a bier covered with a cloth, and conveyed to the grave on the shoulders of four men. As soon as the bearers had reached the grave, they proceeded to the interment. The grave was very shallow, with a cavity on one side for the reception of the corpse. The cloth being taken off the bier, the deceased appeared in her usual dress, with her feet, hands, and face uncovered. The body was laid on its back in the cavity; several clods of earth were placed near its head, and the cavity closed up with two boards. We were informed, that the clods of earth were designed to assist the deceased in conveying information to her friends in the other world, but in what way they were supposed to be of service, we could not clearly ascertain. A bamboo was placed perpendicularly in the grave, one end of it touching the bottom of the grave near the head of the corpse, while on the other, which rose several feet above the surface of the grave, a white streamer was placed. This bamboo was to be drawn up at the expiration of a month from the time of interment, when the soul of the deceased was to ascend through the hole left by the bamboo, to attend a feast made at the grave. This seemed a good opportunity to preach Jesus and the resurrection, but it was soon found, that some who were present did not understand Malay, while others were too careless to pay the least attention, and one was quite intoxicated. All that could be done, therefore, was to converse a few minutes with a Neas man, who had become a convert to Muhammedanism. This poor man acknowledged that he was very ignorant, and on being questioned why he became a Muhammedan, he replied, that it was in consequence of his wife being of that religion, but that in professing himself a convert, he had no motive beyond the present life.

A Journal by Mr. Burton, of a tour into the interior of the Batta country, which, though highly interesting, is far too long for insertion in the Herald, has been printed as an Appendix to the Report for 1822, which is just issuing from the press. Other extracts must be reserved for a future Number.

A letter has recently been received by Dr. Ryland, from Mr. Evans, dated so recently as May 1. He was, at that time, still at Padang, but had received no answer from the Dutch authorities at Batavia to his application for permission to exercise his ministry there.

SAMARANG.

Extract of a Letter from Mr. Bruckner, dated

Samarang, Sept. 11, 1821.

I have sent you my journal regularly, and am desirous to know whether it is come safe to your hands; if it is, you will see from it what I have done, or tried without doors, from time to time, for the spread of the gospel. I have given no account of my studies in it, or of my sedentary work in the house, but merely how I have addressed the natives now and then, whom I sought out in their places. You will also perceive, that the effect of the gospel has been but little, tho' I have now and then seen some instances when they seemed to feel a little of its truth. I am fully convinced that my feeble efforts will be vain entirely, if our Lord himself does not take up the work, and send his quickening wind to blow on these dry bones, to make them concerned for the salvation of their souls. Now it is merely the grand concern with them, how to feed their bellies without engaging properly in any work for it; or how they may gratify their animal appetites with ease. Many even do not seem to know that they have an immortal soul, or if they know, it is still a matter of doubt with them, and why should they then care for its welfare? Their sins are also worthy of little thought, as they are easily pardoned, or have none at all to be pardoned. I cannot yet get any of them to meet together, but am obliged to go from place to place, and from house to house, to speak to them, which is not merely a very slow way of doing business, but a wearying one too. However, by going on in this way of communicating the gospel to individuals who never heard of it before, have I frequently been refreshed in heart, and felt more happy than if I had preached the gospel to a large Christian congregation, especially when I perceived their ear open for the good news in some measure. The worst is, that these poor people are too much under the influence of their priests, who are indeed numerous; and though they dare hardly show their faces for a conversation together on the truth, yet they seem not to be quiet after I am gone. However, I hope the gospel will finally triumph, at least in some of them.

This has rather been a trying season for the inhabitants of Java. Things for common use have risen to an enormous price. The rice, the common food, has not come up for want of rain; on account of which the inhabitants suffer greatly; from which springs much stealing and night robbing, which has happened at least three times within two months time, that the robbers at night have fallen into the villages not very far from my garden. On account of the high winds and dry weather, and the negligence of the people, there has at least been thirty times fire at Samarang and the neighbouring villages within a time of six months. The houses of the natives all being of bamboo and straw, you may suppose when fire breaks out, that often at once hundreds of such houses are consumed by the flames. To this comes the *cholera morbus*, which raged for a certain time so heavy, that every day upwards of fifty were carried to the grave only in the road along my premises. Thousands have been carried off, even hundreds of thousands within a short space of time. This sickness is abated in a great measure, but does not yet cease. Even in some districts it rages still violently. Several of the people too have been carried off with whom I used to meet now and then, and some of whom I entertained some hope, that they might give themselves up one day or another to the Saviour. Four have died on my premises within a short time, who were either lodgers or servants of mine. I never witnessed such a time on Java, and no one who lives on it, like this season has been. However, under all this, the Lord has been very merciful to me and my family; we have still been preserved in the midst of danger. Even my little ones, who are now five in number, have been on the whole very well all the time; and I have been enabled, though I have felt now and then a little inconvenience, to go on with my work; and though it has rather been an expensive time, yet we have felt no actual want.

I have now finished the translation of the New Testament in the Javan language; it remains now for me to revise it. I have also translated some tracts and short systems of the Christian doctrines; some of which I have given to the Natives, which they seemed to like. I wish very much the printing of it could be effected; I am sure many of the Natives would like to read both the New Testament as other things. It appears to me, that the lithographic will be the best adapted means to effect printing in Javanese. And I am indeed very happy to hear

that Mr. Ward of Bencoolen understands that art, and he will undoubtedly apply it to Javanese printing. I received the day before yesterday a letter from Mr. Robinson; a great sphere has opened there to him for the exercise of his talents. He mentioned to me as having requested the Society for sending me an assistant. Indeed I wish it very much too, both for my personal feelings as for the work which is begun. It is true, there appears for the present no great prospect of usefulness on Java. But times may alter; after a cold winter season may come a quickening spring, and from a barren wilderness may become a fruitful land, according to the very promises of the Lord. I am confident he will hear our prayers in his own due time, respecting this eastern Archipelago. I am glad the brethren in Bencoolen have agreed with me to spend every week an hour in prayer, especially for the success of the gospel in these Malay Islands. "Pray, and ye shall receive," is the promise of the Lord. Might there be raised many more in England who help us pray, "Thy kingdom come."

MONGHYR.

We have lately been favoured with the following brief account of Brindabund, the venerable native preacher, who recently died at this station. It was furnished by a friend, who had known him from the commencement of his Christian course.

Brindabund first heard the gospel at a large fair, between Cutwa and Berhampore, the name of the place I forget. He was observed to pay great attention the whole day, and was seen sometimes to laugh, and at other times to weep. At night, he came to Mr. Chamberlain, and said, I have a flower, that I wish to give to some one that is worthy of it; I have, for many years, travelled about the country to find such a person, but in vain. I have been to Juggernaut, but there I saw only a piece of wood. *That* was not worthy of it, but to-day, I have found one that is, and he shall have it: Jesus Christ is worthy of my flower, (by which he meant his heart.) He was a Byragee. He went to Cutwa, where he remained for some time. He cut off his hair and shaved; his beard had grown to such a length, you could hardly see his eyes. He left off smoking Gunga, which he said, had taken away his eyesight. He soon recovered his sight, learnt to read Bengalee, and from an idle Byragee, he became an industrious old man. He was baptized either at the close of the year 1808, or the beginning of 1809. Some time after he was baptized, he went to live at a place not far from Berhampore, where he cultivated a small piece of ground for his support. There, I think I have heard, he used to observe the Sabbath, and read and pray with as many as he could get to attend. In the beginning of 1811, he went with Mrs. C. to Agra. He there learnt to read Hindee, and was much engaged in reading and conversing with the people.

He, however, did not like Agra, but after a few months returned to Bengal. In 1812, he went with brother Moore to Digah, where he remained till February 1816, when he came to Monghyr, where he staid till his death.

The last five years of his life were spent in entire devotedness to the cause of God. If able to leave his house, he was engaged from morning till night, in reading the scriptures and talking to the people. He loved the Saviour; his cause lay near his heart. Often when so weak as in appearance to be scarcely able to stir, he would not stay at home; and when it has been said to him, you had better stay at home to-day, Oh, he would say, what do I live for?

At the close of 1819, he wished much to see his dear brethren in Bengal once more. His wish was complied with. Whenever the boat brought to, he was out with his book. When he passed the place where he first heard the gospel, he said with much feeling, There I found Jesus Christ. He seemed much refreshed by this visit. On the way back, you would hear him reading the scripture and talking to the people on the boat, as soon as it was light. He evidently enjoyed much of religion.

The last two or three years of his life, he had several severe attacks of illness. He was always averse to taking medicine, and used to say, I am not afraid to die, and have no wish to live. During the last month of his life, he suffered much in his body, but was always happy in his soul, longing to depart and be with Christ. The day before he died, I called with one of our sisters to see him. I thought he was past speaking, but he roused

himself, and with a pleasing smile said, Do not pray for my life, I long to go. When asked if he would take any thing, he said, No, and putting his hand on a part of the scriptures that lay on his bed by him, he said, This is my meat, and drink, and medicine. After we had left him, the neighbours, as was their custom, came round him. He got up and sat at his door, and *repeated* (for he was mighty in the scriptures,) some portions of the word of God, and prayed, though he was so weak as to be able only to speak a few words at a time.

The next day, being the Sabbath, we sent to know how he did, but found that he had done with the things of time. He entered into the joy of his Lord, September 2, 1821.

Contributions received by the Treasurer of the Baptist Missionary Society, from September 20, to October 20, 1822, not including Individual Subscriptions.

	£	s.	d.
FOR THE MISSION.			
Plymouth & Dock, Collections & Subscriptions, by W. Prance, Esq.	64	11	11
Accrington, Ditto, by Mr. Kenyon	14	17	5½
Haworth, Ditto, by Rev. M. Oddy	25	4	6
Bacup, Ditto, by Rev. W. Dyer	9	2	10
Tewkesbury, Auxiliary Society, by Rev. D. Trotman	57	1	0
Cloughfold, Collection, by Rev. R. Heyworth	2	7	0
Langham, Subscriptions, by Mr. D. Blyth	20	3	8
Bristol and Bath, Auxiliary Society, by Mr. John Daniell	100	0	0
Yorkshire and Lincolnshire, by Messrs. Griffin and Pryce, viz.—			
Bridlington	35	1	6
Boston	15	12	6
Beverley	28	0	3
Bishop Burton	6	10	6
Collingham	15	2	7½
Cottingham	8	0	0
Driffield	5	16	0
Hull	79	5	3½
Hunmanby	3	13	0
Kilham	1	9	6
Lincoln	42	7	4
Louth	3	2	8
Newark	25	0	6
Scarborough	54	8	6
Swanick	12	0	0
	335	10	2
Royston, Subscriptions, &c. by Mr. John Pendered	14	13	0
Anonymous, by Rev. Thomas Griffin ..... Donation	100	0	0
W. T. and J. Haydon, Esquires, *Guildford*, by Mr. Dyer, Ditto	15	0	0
Wedd William Nash, Esq. *Royston*, by J. Gutteridge, Esq. Ditto	10	10	0
Friend, by Rev. F. A. Cox ..... Ditto	5	0	0
FOR THE TRANSLATIONS.			
Richard Phillips, Esq. by W. Burls, Esq. ..... Donation	5	0	0
FOR NATIVE SCHOOLS.			
Richard Phillips, Esq. by W. Burls, Esq. ..... Donation	5	0	0
FOR FEMALE EDUCATION.			
Anonymous, by Mr. Dyer	15	0	0
Nailsworth, Female Society, for a School to be called 'Shortwood,' by Miss Ryland	15	0	0
Liverpool, a few Female Friends, by Mrs. Cox	4	11	0

The Committee thankfully acknowledge the receipt of a parcel of Pincushions, &c. &c. from Miss Richardson, of Tunbridge Wells, for the Native Schools.

(P.S. *We are compelled, by want of room, to defer several Contributions till the next month.*)

J. Barfield, Printer, 91, Wardour-street, Soho.